

# THE TWO WORLDS.

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## WEIGHING THE MEDIUM AND THE SPIRIT FORM.

### CRUCIAL TESTS AND MARVELLOUS PHENOMENA.

*The Harbinger of Light* for September 1 and *This World and the Next*, No. 3, both published in Melbourne, contain a full report of some remarkable seances with Mrs. Mellon under strict test conditions. Two weighing machines were employed. Mrs. Mellon sat on a box, placed upon the platform of one inside the cabinet, the registering arm of which protruded through the curtains, and another machine was placed outside the cabinet, upon which "Sissy" and "Geordie" mounted and were weighed. The report is made by R. C. T. Morgan, Esq., hon. sec. of the Victoria Society for Psychical Research. He managed and made notes of the weights registered by the machine inside the cabinet, while Dr. Macarthy attended to and recorded the weights of the forms when they stood upon the machine outside. Mrs. Mellon was thoroughly searched by a lady and a "domestic," and her weight (including the box on which she sat) was 8st. 6lbs. All means of ingress to the room had been secured, and the sitters included politicians, doctors, lawyers, architects, and business men. By the aid of a lantern the scrutineers watched the machines. Mr. Morgan says that "Sissy's" dark features were distinctly visible to him, and he heard her little feet dance upon the iron stand of the machine. Dr. Macarthy found "Sissy's" weight was 1st. 2lbs. Mrs. Mellon's weight was 6st. 6lbs. The remaining 12lbs. was accounted for by the fact that "Geordie" was preparing to come out. There was a space of about 15 inches between the outside scales and the curtain, and he carefully ascertained that nothing connected "Sissy" with anything behind the curtain. "Sissy" stepped off the platform, and repeatedly kissed her hand to the sitters, the sound produced by her lips being distinctly audible. Shortly after "Sissy's" return to the cabinet "Geordie" came out, struck with his bare feet, first right then left, the platform of the scales; then stepped upon it and stamped thereon several times, the thud of his feet being distinctly heard, also the vibration of the machine. Dr. Macarthy most carefully took his weight, and reported it as 7st. 2lbs. Mr. Morgan then took Mrs. Mellon's weight, and found it to be 5st. 3lbs., and he assured himself that it was practically the same all the time "Geordie" was being weighed on the other machine. After "Geordie" retired Mrs. Mellon's weight decreased to 4st. 13lbs., the explanation being that "Geordie" was developing for the "direct voice," and he shortly afterwards appeared, and ordered the light to be turned on full.

Mr. Mellon complied, and "Geordie" immediately said, "that's grand," and stood in a light that gave the most vivid view of the materialised form it has been my privilege to witness. His features were quite visible: any person who has seen his photograph would have recognised him at once. He remained in full view of the sitters for about thirty seconds, and so bright was the light that one gentleman, who was present, took out his watch, which had the dial engraved upon the outside, and holding it at arm's length from him, easily ascertained the time. I was careful to inform myself that Mrs. Mellon's seat was still occupied, and for that purpose kept constantly feeling the beam of her scales, and therefore knew it still stood at 4st. 15lbs.

"Geordie" was at too great a distance from the scales, for the explanation and suggestion that it was the medium personating him (or if such had been the case, the only weight left upon the scales would have been the box, which, as before stated, weighed on 8lbs). It must also be remembered that "Geordie" stood clear of the curtain, and furthest from the place where the medium sat, her back being within a foot of my hand, as it rested upon the beam of her scales.

"Sissy" again appeared, and Mrs. Mellon's weight, which had risen again to 6st. 2lbs., fell before "Sissy" retired to 5st. 2lbs. Dr. Macarthy felt Mrs. Mellon's pulse after "Sissy" retired, and found it 130, very irregular, and much reduced in volume and force. These

facts are very important. Excitement would quicken the pulse, but not account for the other facts. When the seance closed, Mrs. Mellon's pulse was 88, her weight (with the box, as all through) was 8st. 6lbs., as at the outset. Mr. Morgan carefully examined the recess and severely scrutinised the medium, but no solution presented itself by the inspection. We reserve the account of the photographing Mrs. Mellon and "Geordie" for our next issue. These crucial experiments are among the best on record, and have great value as evidence of the reality of the duplication of form. Mr. Morgan says:—

I told Mrs. Mellon at the outset that if she was sufficiently indulgent to favour me with sittings, she must understand that she did so, not as a believer, but as a critical investigator into psychic phenomena; and that I intended to be keenly upon the watch for any flaw; and that in the interests of truth, and with due regard for, and respect of the prejudices of honest doubters; and also in the true interests of science, I should take every precaution against the possibility of imposition; for it would be a futile errand upon returning to admit that I had trusted to the honesty and integrity of anyone. I can unhesitatingly assert that Mrs. Mellon fully sympathised with and appreciated the spirit in which I made this avowal, and was herself most anxious that no weakness should exist in any of the experiments; often, indeed, herself suggesting extra precaution. This lady I cannot speak too highly of. You must know her to appreciate her straightforwardness, and the deep interest she takes in all investigations. She patiently submitted to tests that would have provoked the indignation of many; she bore the imposition of conditions imposed, willingly permitted others to be added at a future sitting held for the purpose; and altogether there was a submergence of self, and in its place a strong desire to do all and everything in reason, for the purpose of demonstrating the genuineness of the phenomena.

## THE HOLY LAND.

### A SPIRIT DISCOURSE ON THE SIXTH SPHERE.

I HAVE almost forgotten earth save when I come near to you. The blessings of heaven make me forget my transient home of many trials. It is a dim memory that is fading like a dream in this bright morning of another life. It seems like some dark chimera of light of which now I am half unconscious, but as the necessary step of an ordained destiny, which is now fulfilled. Life seems to me a chain of endless possibilities, and each bead which is told may seem to be separate and individual, but all are closely attached. I have thus told six beads upon the chain, and it has been to me as so many degrees of progress. What is before me I know not, nor is it my desire. I have learnt to trust our Father God, who raised me from the dead and quickened me. He will not now forsake me, but take me the nearer to Himself. I love Him, I love to do His will, I approach Him more nearly in my love. The vibrations of my own soul make me conscious of a nearer affinity to him. I am awakened from the dull senses I have left behind me, and my soul is an all-absorbing knowledge of Him. Everything that I see around me is beautiful. Peace comes with purity, and the presence of God seems very near to me in this heaven. I am at His feet, and His glory is upon me. If I am bright it is because all is bright here. We are in the light of Truth, Love and the Glory which is the radiating effulgence of God. It is very bright, and there is a great harmony. There is a great love between us all, or we should not be so near to Him. We are spirits of sunshine living in eternal sunshine, not in the sense of an earthly sun, but of our soul's true light. The presence of each spirit is a warmth and a light of melting beauty. We live in each other's souls, full of love, one devotion, and one great brotherhood. There is no night in our souls, no darkness, but everlasting day, and we rejoice fully. We are conscious of earth only as that which was necessary to our progress. Our short life has been spent in its clay, the faculties of the body are now put aside. Only when we come near to you or a sensitive do we regain a partial memory. In the control of a medium our dim and half-forgotten



experiences on earth in their expression have to proceed through, and take colour from the individual mentality of the organism used. Earth spirits, who are very near in affinity to earth, control more perfectly, not those who have been long here, and gone up higher. Our attractions are upward and onward, for we have been awakened. Those poor unprepared ones who enter the unseen dream still of earth, and haunt it. They are under its spell, they are the victims of their past life. They lived for earth, thought only of earth and its gain. No future life was real to them, and when they enter this new estate, it is still unreal, and they look fondly on the scenes they have left; there is more or less of agony that they cannot reach it and thoroughly move again therein, desiring bodily gratification that is forever removed from them.

It is true that God has given His angels charge concerning every human soul, but apart from our aid, man must work out his own salvation. To be redeemed he must progress and enter the light whose potentiality is within him. We can but encourage and help, give renewed strength through our sympathy with those aspirations which come to us. The prayer of a righteous man availeth much. Therein is a virtue, which has the power to link angelic communities with individuals for the accomplishment of good.

Let me speak to you of my Heaven, my Home, my Temple, which I desire to adorn for God. It seems to me that no rich words could paint it, and convey an impression so that you may even partially see as I see. It is your highest ideal of perfection, and more than that, for what is yet unknown and unseen by you can be but a dim conception of the realism of what is. It is all I desire, beautiful to my soul, holy in its ecstatic atmosphere, and calm in the unruffled tranquility of perfect peace. There are no wants unfilled, but we are not idle. There are many to help and to aid. We cannot enjoy this selfishly without the desire to lead others who are athirst in darkness to these pure waters. There are few on earth who supplicate and are left comfortless. We leave some brightness behind, some peace after the storm. This is our happy mission to obey the divine will that it shall be done on earth as it is done in heaven. The spirit world is sometimes called the Garden of the Lord, for here He culls His choicest flowers, and they grow up around Him, and their odour is sweeter than the Lotus. From the earth they sprang, and their buds and flowers unfold in the divine Sun, and lovingly they reach up to His hand. He delighteth in His garden, and the storms and trials and bleak winds which have swept the earth, preparing it for summer time, He sendeth but in kindness. And the flowers blush at length with colour and with fondness, when they find anon the sun is shining, and it is summer time.

Pilgrims, our hands beckon you to the Holy Land, and we will aid you, though you falter. We will give you rich essences when you are athirst, and our benediction shall be peace if ye are faint yet pursuing. And at night we will be at the wicket when it is bidden you to enter and rest, and we will make merry and rejoice in the new kingdom that ye are received unto us.

The escalop shell of a long journey shall adorn your vesture, the token of a holy pursuit shall be your passport, yet the pilgrimage is not ended, but begun. Higher associations, more sacred footfalls, shall be yours; the morrow shall be bright with revelations that I can but faintly describe, and to you who seek vainly a knowledge from my words it shall be as a tale that is told, a divine truth that is realised.

### ON OTHER SHORES.

On other shores, where melts the golden wave,  
Each drank by gleaming pebbles of the strand,  
There shines above an ever-radiant sun,  
And rippling seas of light caress the land.

On other shores dark clouds will never low'r,  
No vapours rise to congregate a tear;  
There broods o'er all an atmosphere of peace,  
No storms break where the skies are ever clear.

On other shores there is no day or night,  
No period to that fix'd eternal sun;  
Our souls alone are arbiters of light,  
Progress the dial on which our courses run:

### THE CAREER OF THE CHRIST-IDEA IN HISTORY.

BY HUDSON TUTTLE.

CRISHNA, in the Bhagavat Gita, is made to say, "I am the creation and the dissolution of the whole universe. There is nothing greater than I. All things hang on me, even as precious gems on a string. . . . I am all things: I am life. I am the eternal seed of nature. He who adores with a sincere faith, any object whatsoever, infallibly obtains from me the object of his belief. Firm in his faith, he seeks by his own means such or such a favour, and I grant the object of his desire. . . . The ignorant believe me visible while I am invisible. They do not know my superior imperishable nature. I am animated with equal benevolence towards all beings. I know neither hatred nor predilection; but those who adore me devoutly are in me, and I in them. Even he who has led a bad life, if he adore me without adoring any other thing, is to be reputed virtuous. He will immediately have a just soul and obtain eternal tranquillity. No one who worships me can perish. Have faith in me—address thyself to me as the only asylum: I will deliver thee from sin."

Complete as the eighth incarnation is regarded, the tenth and last is to be more glorious. When the fixed stars apparently return to the point from which they set out at the beginning, Vishnu will appear as a warrior on a white horse, his cimeter blazing like a comet, and declare the circle of ages completed, and the end of all things consummated. Then from his thousand mouths the Great Serpent shall pour forth streams of which shall ignite the universe. Some Oriental scholars interpret this as an astronomical allegory; but it undoubtedly is a myth, dating two ages before the facts of astronomy, to which it applies, were known.

The last coming of Vishnu in power and glory, to consummate the final overthrow of evil, sin, and death, is so firmly fixed in the minds of the devotees, that they have an annual festival in commemoration of the prophecy of the same, at which they repeat, with a loud voice, "When will the Helper come? when will the Deliverer appear?"\*

Buddhism was a re-action against Brahmanism. Conflicting as are the dates of Buddha's advent, nothing certain can be stated farther than that he flourished at least one thousand years before our era. He was one of those great and active souls that appear through the centuries, labouring with resistless energy against old abuses that have culminated. Like them, he is deified, and worshiped by grateful followers; and, as the ages pass, the veil of fiction more and more conceals the reality of his life.

He was born of a virgin, Maia, who conceived by a ray of the sun. Although he taught equality, in contradistinction from caste, his disciples were not content until they made the husband of Maia a rajah; and thus Buddha, like Crishna, was of royal caste. He is believed to have been an incarnation of the Eternal One.

At his birth, a marvellous light illumined the earth; the Ganges rose and fell; and in a moment he stood upright and claimed adoration. He became in early manhood a hermit, and inflicted the most cruel punishments on himself. He did this out of compassion for the sins of others, for which he thus atoned. From pure compassion, he left paradise, and sought to lead men to better paths and lives of virtue and rectitude. He gave them the example of a noble and well-spent life, devoted to mercy and charity. He suffered to atone for the sins of the world; and the sinner, through faith in him, can be saved.

So perfect did he become, that he was absorbed into the divine nature, completely cast off the earthly, part and ascended, without dying, to the sphere of the Eternal One.

Buddhism resembles Brahmanism, from which it sprang, and on which it is a reform. It is parallel to Christianity in its relations to Judaism.

Brahmanism and Judaism were both exclusive, and fettered by the prejudice of caste. Christ and Buddha both taught the equality of man. The success of the two reforms, in point of numbers, is about the same. Such a parallel may shock the prejudice of a Christian: it would painfully affect a devotee of Buddha.



Living in an age when every occurrence is scrutinised in the most vigorous manner, and thoughts are promulgated by telegraph and press, bringing the whole world *en rapport*, we can scarcely identify ourselves with the ages out of which the god-men sprang.

In the absence of the press, the masses are necessarily ignorant, and hence superstitious. Men with "missions" among them find ready followers, who are devoted in the exact ratio of their ignorance.

The ease with which men are imposed upon by the self-deluded and designing was illustrated in India in 1829. Marayun Powar, the son of a peasant, at the age of eight, became famous as a serpent-charmer. He would go out into the fields and call them; twist them around his body, limbs, and neck; fondle, chastise, or send them away. It was a belief, descended from the ancient anchorites, that the proof of their becoming perfectly holy, and absorbed in God, was the handling of serpents without harm. It was also prophesied, in olden times, that a person would arise and redeem Hindostan from the yoke of bondage. The friends of Powar, with many Brahmans, believed, or pretended to believe, that he was a god. They eagerly caught the wandering words that fell from his lips, and held they taught his divine mission. They called him the holy one, and finally the "living god." Then they began to baptize and perform miraculous cures. In ten months, ten thousand pilgrims attended him.

What would have been the result of this delusion it is difficult to predict, had not death cut short the young god's life and dissipated the visions of his followers. He attempted to handle a serpent brought by a pariah from Benares, and was bitten. His followers predicted that he would arise on the third day; then that he certainly would on the eighth. After vainly waiting, they dispersed; but it was rumoured that he had been seen in various places. The disappointment of their hopes re-acted on the minds of his enthusiastic disciples; and they were firmly convinced that he was an incarnate demon, commissioned to lead men astray. Had he lived, and taken the proper measures, another incarnation, or divinity, would have been added to the Hindoo pantheon, and another religion started on an unknown career in their vast empire.

The innovation of Lamaism attained almost the strength of its parent. Its origin is as wonderful as its sway is absolute. A hermit from India establishes himself on a mountain in Thibet, and his ardent followers soon believe him to be Buddha. Two hundred years after, Srougosan Gambo established himself on the sacred mountain, and erected the city of Lassa. His followers believed that they saw in him the holy hermit returned to human form, to establish, on a lasting basis, the religion he loved. On this foundation rests the stupendous structure of Lamaism, to which hundreds of millions of people abjectly bow.

*To be continued.*

### THE HEREAFTER.

When the earth-life is ended, and the soul  
Forth from the body glides, with noiseless tread;  
Each moves, through different stages, to its goal—  
To dust the dust—to God the spirit led.  
The earth-frame, into particles dissolved,  
Takes its new place in wise Dame Nature's plan;  
And through the states, from which it was evolved,  
Works slowly on to form another man.  
Each minute portion has its place to fill—  
Not one is lost, not one is cast away;  
Each labours on, as guides that mighty will,  
Which orders all unceasing, night and day.  
There is no waste in Nature, each thing tends  
To some good end, designed by the All Wise;  
E'en death itself is but the means which sends  
Life through some other grade—no life e'er dies.  
And it seems true the parted spirit goes  
Through passing state—perchance in other spheres—  
Back to its God, from whom there ever flows  
The guidance onward through those countless years.  
And when the soul's great mission is fulfilled,  
And it regains, at length, its first, true source;  
Twill find its crown in knowing what God willed  
It had performed, along its changeless course.  
Though man is chief amongst earth's living kind,  
Yet may he hold, 'mid souls, the lowest place;  
And when he leaves the body he shall find  
The first state gained—to know the spirit race.

GRAHAM WHYTE.

### HINDU RELIGION, PHILOSOPHY AND YOGA.

*Continued from page 497.*

THE period known as the middle ages of India, probably from the tenth to the sixth century before Christ, "is the period in which the religion of Buddha triumphed over the Brahmanical religion, and held sway over the minds and hearts of the people for more than ten centuries," saving society from the disorganisation and corruption into which it had fallen through the false teachings about God of Kapila and Brihaspati, the author of the Charvak, or the Atheistical school.

Vigasa, the author of Mahabharata, the Gita, and the Purans, set himself the task to counteract this evil, "and to him almost entirely is due the stability of Hindu society, its sacred laws and rites, and the glories of Hindu civilisation." Before his time "the priests were degraded . . . the slaughter of animals (for food) increased so fearfully that the preachings of Gotama Buddha's doctrine of universal kindness, rang as celestial music the message of peace, good-will, and love."

So the religion of Buddha superseded in a great measure the Brahmanical, till at last kindness to animals was carried to such excess "that no business could be done at night, lest the burning of lamps should attract flies," and so on. Then Shankaracharya, a boy of 18, a prodigy of learning and an author, commenced a campaign against Buddhism, and though he died before the age of 32, he was successful in restoring Brahmanism over most of India.

But how difficult it is to keep a nation from falling! With Brahmanism the wine cup, and meat, and moonlight songs were again indulged in, till at last the old state of things returned, and again a saviour was needed.

The early Tantriks, "a mysterious band of human beings, who lived mostly in mountain fastnesses," passed their lives in study and worship, and rarely went into society. But when this time of laxity in morals and religion came they saw the necessity for reform, and undertook the task. The Tantriks lived before Buddha, and although they have been grossly misrepresented, yet "two-thirds of our religious rites are Tantrik, and almost one-half of our medicines are Tantrik."

"Tantra is a name of the sacred works of the worshippers of the female energy of the God Shiva." Love is represented as feminine, and wisdom as the masculine element of the Divine nature.

The low state into which public morals had fallen necessitated strict rules and laws for general guidance, but, in order to gain all the people, much had, at first, to be conceded to them. Wine, women, and worldly pleasures were not allowed to be a bar to religion, only they were taught to worship for these, in the hope that in process of time they would get a truer and more glorious idea of religion.

In the Pouranik age images were worshipped, and, possibly the worshipper, magnetising it with his own magnetism, would, in moments of religious frenzy, hear it "speak to him as a soul would speak to a soul." For the image or picture the Tantriks substituted the living woman, "who, by her very nature and constitution was adapted to receive inspirations and communications from the spirit world. Thus her power and her fitness in respect to mediumship was first recognised in India, which led to speedy development."

The form of Tantric worship was that the man should sit "in a meek and devout spirit on a silk cloth spread over a tiger or a deer skin, pictures spread before him on a bright copper plate, some full-blown and sweet-scented flowers of different hues, with water drawn fresh from streams, and incense burning hard by. The first thing the worshipper does is to isolate himself by virtue of his silk dress and silk laid seat. His next step is to isolate his inner self from the influence of worldly thoughts by Pranayan, but his sinful soul is yet unworthy as an offering to the Holy Spirit, much less of any attempt of his part to approach him. He, therefore, thinks of his past sins, and, in a spirit of penance and in utter sincerity, destroys the sinful body both on the right and left sides by the fire of penance and breath. His next step is to create a spiritual body composed of the silvery beams of the crescent moon which he conceives in the frontal region, and then, after kicking out evil spirits by the heel of his left foot, he sits composedly to mesmerise himself by passes to be drawn by his own hands from head to foot, either five, seven, or twelve times according to individual necessity. He next conceives another light that far outshines the light on the crescent moon on his frontal region—the light of several suns on the seat of veneration where he has laid a flower for the light to rest and illumine the newly-created body and all its chambers. He now meditates in ecstasy, veneration and love."



The Hindus believe that evil spirits have the power to frustrate the plans of the pious, but that by prayer and "the help of stretching one's magnetism," he can drive the evil away.

Power for the sake of power is often the object of Tantrik worship; to gain command over mind and matter, irrespective of time and space. Indifferent alike to public opinion, fear, fastings and penance:—

Alone in the blackest part of a moonlight night, in places of cremation, and over dead bodies of persons who have died from unnatural causes, they would sit for hours undaunted, taking wine at intervals and performing those rites which, according to their beliefs, are calculated to give them supernatural powers by supernatural means; or they would surround themselves with all the temptations of flesh—of wine, of women, well-dressed meats, sweet-scented flowers and fragrant perfumes, and in spite of them fix their mind on the object of their worship, which in all such cases are the spirits.

The objects of Hindu worship are either temporal or spiritual; in the former case they are varied, in the latter it is always union with the Deity. Their circles, or other methods, are never used to prove the existence of spirits or a future life, for these are considered to be well established facts.

The Gita, which teaches of Nirvana, Re-incarnation, and the eternity of spirit, is regarded with great reverence. It inculcates meekness, forgiveness, and holy resignation, and because of the transitoryness of temporal things their loss should not be mourned. It tells us that no one is entirely without good, for "the most thoughtless reprobate and the hardened thief cannot do without compunction those acts against morality which contribute to their temporary and seeming happiness." The environments of life do not affect the spirit—the inner man, but unjust actions by whomsoever done taint the soul, which cannot be again purified except by the fire of penance.

The actions good or bad done in life go to build up the spiritual form of man. The form is either celestial, ethereal, or earthy, resplendant, bright, or dark according to the nature of work done. . . . Of virtue, or of every act of self-sacrifice, it has been said in the Gita that it is so powerful a factor, even in this life, that it saves a man from the greatest of terrors. Yet Karma, which gives to every man his wishes—to the business man his material prosperity, to the yoga his powers, to the spiritual his transcendental virtues—is too poor and too trifling a thing for him who only seeks the Lord and lives in Him. In poverty or in wealth, in sadness or in happiness, in good and in evil, he who does his work in a spirit of absolute resignation to the will of the Lord, and looks not forward for reward or punishment, neither good nor evil touches him. He is not for the land of saints or gods, he is a saved spirit.

*To be continued.*

## SUIVEZ RAISON.

(FOLLOW REASON.)

The book that Christians love so well,  
The book that tells them of a hell  
Where's punishment no tongue can tell,  
And fire no water ere can quell;  
I hail against it loud and strong,  
And say, of course, it can't be long  
Before that dear old book has gone;  
Suivez raison! Suivez raison!

The book, although has in its page  
Some inklings worthy of the sage,  
But there's too much Satanic rage,  
Which, methinks, now has seen its age.  
Let's use then reason's rightful prong,  
With this the burden of our song,  
Preserve the right, throw out the wrong;  
Suivez raison! Suivez raison!

T. S., Barnoldswick.

## THE ABSENT.

I live with my friends and love them,  
Although they are far away;  
The joy of their speaking presence  
Hallows each passing day.  
I see their faces and greet them,  
At morning, and noon, and eve;  
I gather their best thoughts to me,  
And mine around them weave.  
Friendship ignoreth all distance,  
And love outweareth time;  
The features of those we love best  
Are with us in every clime.  
There is no death of affection,  
Unceasing and sweet and clear;  
Is the chime in my soul repeating,  
The absent are ever near.

Copied by S. A. B. CORON

## "IF CHRIST CAME TO MOWBRAY HOUSE!"

A CHALLENGE BY MISS FLORENCE MARRVAT.

MR. STEAD has made sundry attempts to instruct Chicago, Glasgow, and several other cities, as to what Christ would say if He paid them a visit to-day, but he has never informed us what He would say if He came to Mowbray House. Had He happened to be there about the time that Mr. Stead was making up his October number of "Borderland," and looked over his shoulder as he wrote his criticism on my book, "The Spirit World," I think He would have told him that a little less jealousy and spite, and a little more of the charity that thinketh no evil, and the love which is the fulfilling of the law, would have been more consistent with his own boastful profession of Christianity.

Mr. Stead, in an article of three columns, written, it appears to me, with the sole intention to throw discredit on my veracity as a narrator, has mixed up my two works, "There is no Death," and "The Spirit World," and as good as said that there is no dependance to be placed on either of them. He may palliate his condemnation by such terms as "romancer by profession," and "the inveterate habit of the romancer," but he means to say, and he wishes the public to understand him to say, that in repeating what I have heard and seen of Spiritualism I have grossly exaggerated. He says that I am "the last woman in the world who would be suspected of either scientific accuracy in statement, or intense spirituality of thought." Now by what right does Mr. Stead make this assertion? He is not acquainted with me; I am not acquainted with him, and have never wished to be. The front page of his "More Ghost Stories" was filled with a warning to his readers, printed in large type, *not to have anything to do with Spiritualism*. By the end of the year, however, it seems to me Mr. Stead had discovered that to *run up* Spiritualism would pay better than to run it down; so he blossomed into a medium, and set up "Borderland." Has any one ever believed in Mr. Stead's mediumship? Have not Spiritualists held aloof from him as much as his fellow editors? Was not the change too startling to command respect?

I said once in writing of Mr. Stead that I admired him for having the courage of his opinions, but if his courage means so many pounds, shillings, and pence, it may be taken at its true value. His strictures on "There is no Death," are not worthy my consideration. The book appeared more than three years ago, it has had its thousands and tens of thousands of readers, and nothing that Mr. Stead can say against it now can do it any harm. This letter is written to refute the accusations he has brought against me with respect to two statements I have made in "The Spirit World." In introducing the account of the ball, at p. 227, Mr. Stead remarks, "I have had the pleasure of knowing 'Dewdrop' more or less intimately for more than two years, and no one who has been present at seances with Mrs. Davies, when 'Dewdrop' was in command, can mistake that piquant, lively, and extremely intelligent personality." So far so good. I also have always admitted the good qualities I have observed in Dewdrop. But Mr. Stead omits to tell us how he became acquainted with Dewdrop. When he first set up his offices at Mowbray House he used to invite Mrs. Davies to go there to give evidence of her powers for the benefit of himself and his friends, but, so far as I know, without ever compensating her for her trouble, and when he produced "Borderland," and placed Miss X at the head of it instead of Mrs. Davies, the latter refused to sit for him again, and she urged me again and again to join her in setting up a Spiritualistic Institute that should smash his into "smithereens." This is the amount of the intimacy with Dewdrop, more or "less" (considerably less, in my opinion) of which Mr. Stead boasts in comparison with my knowledge of her and her medium for the past fifteen years. To come to the description I have given of the ball. He says it is such a "discreditable episode" that he made a point of asking Mrs. Davies whether or not the scene had ever taken place, and she said at once "there was not a word of truth in it," and that the story is utterly destitute of foundation." Now, I affirm "there is not a word of truth" in her disclaimer. She sat by my side during the whole evening—the description of what Dewdrop and Ned were doing I had from her own lips—



the words that Dewdrop spoke I had through her own mouth whilst under control—the vulgarity and romping of the barn dance I could see for myself. The only excuse I can make is that Mrs. Davies was under control almost all the evening, and therefore unable to personally observe what took place, although she commented pretty freely on the circumstance at the time. After all is said and done, however, it is only her word against mine—the medium's against the sitter's—Mrs. Davies's against Florence Marryat's; and I am willing that my readers shall decide which is the most likely to have been clear-headed on the occasion. Mrs. Davies is always, more or less, under the control of Dewdrop. Her own people hardly know when she is acting on her own judgment or that of the spirit. I repeat that the scene took place as I described it, and if Ned and Dewdrop did not take part in it, then what Mrs. Davies utters under control is not to be depended on. As to the second story of the purchase of the bull dog, it is too silly for comment. To call it "virtual stealing" is absurd. Mrs. Davies was on a visit to her friends in Ireland. She wrote me a description of the dog, and advised me to buy it. She settled the price of it with the owner, and the animal was despatched. All I did in the matter was to send my cheque, and receive the acknowledgment, and the owner would be the first to laugh at the transaction being called a robbery. The incident I have related of his joking about Ned "spiriting" the dog away, I received in a letter from Mrs. Davies. If anyone is at fault here, as in the ball-room incident, it is herself, but to make the matter the subject of serious criticism is too utterly foolish. Mr. Stead affirms that my narratives will "not always stand cross-examination." Considering that he has no personal knowledge of me—that he has never sat with me at any seance—that I am not aware that he has sat with any medium I have named except Mrs. Davies—I do not know on what grounds he makes this assertion, but I am willing to give him an opportunity of proving what he says to be true, and I hereby challenge Mr. Stead to meet me on any public platform, and, in the presence of witnesses, to cross-examine me on any statement I have published respecting spiritualism, after which I will cross-examine him on his knowledge of spiritualism and how he acquired it. And if he declines my offer let his assertions regarding my veracity be taken for what they may be worth. It is one thing to sit in one's office and use one's "Christian" pen in attempting to write down a woman's reputation for honesty and straightforward dealing, and another to meet her face to face.

I regret that Mrs. Davies should have been so ill-advised as to rush into print against me. Mr. Stead says that I have spoken of her as my friend. That is true, because I thought she was my friend, though for some time past I have perceived that the friendship was very one-sided, and I have no regrets now that it has come to an end. But I can honestly say that from the beginning of our acquaintanceship I have always been her firm friend, and I have never written nor spoken a word concerning her that was not intended to benefit her, and most if not all the highest and best clients she can boast of she has obtained through my means. When "There is no Death" appeared, and people applied to me for a clairvoyant, I sent them all to her, and I could give a long list of names of those who have gone to consult her through my interest alone, and Mrs. Davies has often declared in public that my work has done more to promulgate Spiritualism, and bring it into notice in high places, than anything ever written on it. Yet as soon as I publish an anecdote which she is afraid may tell against her, with the very sitters she has obtained through my recommendation, she joins with the man whom I have heard her systematically condemn to try and injure my reputation for honesty. My professional name stands too high for me to sit down in silence under such an imputation, and if Mrs. Davies suffers in the process she must remember she has forced the issue. She is annoyed because I have related what took place through the vagaries of Ned and Dewdrop, and denies the story in toto. She has written to *Light* to the same effect, saying that she does not wish her controls to be taken for "mischievous mountebanks," as if what I have related of them is altogether too low and trifling a thing for them to do. It may have been thoughtless of me to tell the story, but it is true never-

theless, and was certainly not done with *malice prepense*. I have never spoken otherwise than kindly of Ned and Dewdrop, and given them all credit for intelligence, sharpness and aptitude. All sorts and conditions of men and women leave this world, and all sorts and conditions of spirits return to it, and the sooner inquirers into Spiritualism learn this truth the less disappointed will they be when they find it out. Is Mrs. Davies actually going to claim refinement of speech and sobriety of demeanour for Ned and Dewdrop at this late stage of the proceedings? Have no other incidents occurred through their agency that would vie with the description given of the ball? I think it would have been wiser of Mrs. Davies to have reflected a little before she forced me, in my own defence, to prove that the story I related need not necessarily be untrue because of its "mountebanking." I think that the feelings which have animated Mrs. Davies to shake hands on this occasion with her *bête noir*, Mr. Stead, and caused him to write the article which has called forth this reply will be pre-evident to my readers, and not need much explanation.—I am, sir, yours truly,

FLORENCE MARRYAT.

Halifax, October 26, 1894.

## CORRESPONDENCE.

### SATISFACTORY MATERIALISATIONS.

SIR,—For some years my family have been constant readers of your valuable paper, and have been interested in the records of the various phenomena of Spiritualism given by correspondents therein. May I add another to the list? A friend of mine, an investigator searching for the truth, invited a Mr. Huggins, of Felling-on-Tyne, materialising medium, to visit him at his home in the Midlands. Myself and family were among the favoured guests at a seance held in the drawing room, a thin pair of curtains forming the cabinet in one corner, room lighted by a small red lamp, no sitters were present. After an invocation the medium took his seat behind the curtains, and in a few minutes there came from the cabinet a form draped as a lady, much taller than the medium. She walked quickly round the circle and retired. This form, we were told, was the medium's first wife. Afterwards came five other forms of different heights and bulk, all showing faces, four of whom were fully recognised. Another seance was held the following evening at my house, same arrangement and sitters, with slight alterations. The forms were all recognised but one, who would not admit himself to be any of those we inquired for, but seemed anxious to make himself known, and took a pencil and sheet of paper from a small table, on which he wrote a name in an old-fashioned style. I seemed to be familiar with the name, but could not recall any individual I had known by it. Three days afterwards I remembered the person who had passed away some thirty years ago, and with whom both I and another gentleman who sat with us had had daily business transactions for some years during our early days. I consider this a remarkable test, as the medium was an entire stranger to all of us, coming from a great distance, and it was some time before we could recall to our minds this individual who thrust himself upon us. I may add this same spirit has since appeared to me quite unexpectedly one night when looking up my place of business. Evidently another effort to convince me of the fact. These seances were highly satisfactory to all present.—Yours faithfully,

Birmingham, Oct. 22, 1894.

W. H. R.

### MR. STEAD ON THE "BORDERLAND."

SIR,—How can Mr. Stead reconcile the consistency of the following extracts from his article on the "Spirit World" in the October number of "Borderland"?—1, "Although in every case there is a substratum of truth;" 2, "I do not for a moment accuse Miss Marryat of stating that which is not true;" 3, "Mrs. Davies said at once there was not a word of truth in it, and that the story is utterly destitute of foundation;" 4, "Mrs. Davies's testimony is decisive;" 5, "Dewdrop herself entirely denies having ever acted as Miss Marryat describes." If Mr. Stead does not intend to accuse Miss Marryat of untruth how can Mrs. Davies's testimony be decisive? If in "every case" there is a substratum of truth what about the "decisive testimony," which states "there was not a word of truth," and "utterly destitute of foundation?"

If he does not accuse Miss Marryat of untruth, he can't believe Mrs. Davies's statement. How can Mrs. Davies be aware of what Dewdrop said to Miss M. whilst she (Mrs. D.) was controlled? If Mrs. D. says she was not controlled during the ball it is her bare word against Miss Marryat's. Miss M. had nothing to gain by publishing that one episode—in or out it would not affect her work. Surely there is a marked difference in the coming of controls like Dewdrop, Ned, etc., and the coming of particular spirits for particular persons. The controls seem to be common to the medium—a part of themselves. When Dewdrop came to the ball it was to a mixed gathering, and I don't suppose that she came particularly to Miss Marryat. Dewdrop "entirely denies," etc., etc., presumably denies to Mr. Stead. She is apparently attracted by Mr. Stead quite as much as she was by Miss Marryat at the dance, hence if "like attracts like" Mr. Stead offers the same conditions.

With regard to the dog episode, about the virtual stealing of him, it is too absurd to argue seriously about. Puritanical Mr. Stead wouldn't see a joke, even if it were labelled as one. How can you expect him to see that a sentence may be written in a



semi-jocular strain? He says "it can only attract such spirits as stand on the same plane as itself." As Mr. Stead wishes to prove that Miss Marryat had better leave Spiritualism alone, he simply argues that he also should give it up, as he attracts the same spirit as herself, *i.e.*, Dewdrop. Mr. Stead seems unable to distinguish between high spirits (harmless fun) and downright wickedness.—I am, sir, yours, etc.,  
A HATER OF CANT.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

## ITEMS OF INTEREST.

A NEW STORY.—We expect to commence a serial shortly of considerable interest and merit entitled "Basil's Quest."

FROM CHRISTIANITY TO SPIRITUALISM THROUGH MATERIALISM is the title of three articles promised us by our friendly contributor Ayjay. They will be full of interest.

THE ATONEMENT.—*Arcanus* has kindly placed a clever "catechism" on the Atonement at our disposal for use in the *Two Worlds* at an early date. It will be read with great interest, as it does full justice to this important theme.

WE ARE SO FREQUENTLY TAXED by the Post Office because reports, etc., are insufficiently stamped that we must decline to receive them: Letters bearing the Rochdale post mark were declined this week and last for this reason.

CORRECTION.—Several misprints were overlooked last week in the hurry of making up and getting the new cover put on. In the report of Mr. Morse's celebration, Mrs. Leuty Collins was given as Miss Lucy Collins. G. Adams was given as sec. of Leigh Society, it should have been Mr. Downs.

HAND HEALING.—Miss Howard, of 41, Albert-street, Didsbury, writes:—"My mother has suffered for nearly five years with a bad throat, which was a great trouble to me. Having spoken to Mr. Eyre, of Stockport, I decided to take her to him, and after twice undergoing his operation as 'hand healer' she has felt quite relieved, and I am glad to say can eat without pain, whereas before she could only do so with difficulty."

MR. ALEX. DUGUID'S "New Age" magazine, No. 2, contains a portrait of Allan Kardec, and gives an appreciative sketch of his career and work for the Spiritual Reformation. The contents are varied and interesting. The promise of the first issue is fulfilled, and we are glad to learn that the list of subscribers is growing. Subscriptions should be sent to Mr. Duguid at 25, Springwell-place, Dalry-road, Edinburgh. N.B.—Yearly, 5s.; half-yearly, 2s. 6d.; quarterly, 1s. 3d.; single copies, 4d.

MRS. J. A. STANSFIELD writes:—"I happened to visit Middlesbrough Lyceum Sunday last, and was pleased to notice the rapid progress they have made within the last two months. Between 50 and 60 children and adults present, marching and calisthenics gone through with the utmost order, many recitations given and much enjoyed, music and singing was very creditable, old and young are accepting the blessings of Spiritualism in great numbers here. My heartfelt desire is that these good people of our cause in Middlesbrough may go on from strength to strength."

MISS MARRYAT, at York, had a cordial reception, and her lectures were well reported in the *Yorkshire Herald*. The Lord Mayor presided, and said he was not a Spiritualist. A respected clergyman had written to him asking him not to preside, but he felt that these were not days in which they should confine the spirit of inquiry, and he was quite prepared to be taught anything that was good. At night he spoke of Miss Marryat as "one of the most eloquent women he had ever heard." A recitation at the close of Sir Edwin Arnold's poem, "A Surprise," was loudly applauded.

CONGRATULATIONS on the improved appearance of the *Two Worlds* are pouring in from all quarters. The cover makes a wonderful alteration and brings us up-to-date. The high-class articles we are able to lay before our readers for a richly spread table of good things, varied and valuable. We strive to deserve success and are thankful that our endeavours meet with such prompt appreciation. We have sold right out of last week's papers, and we made a record in the number printed. This week we shall "go one better," and hope by the end of the year to be able to record a substantial rise in sales all round.

THE PUBLISHERS of the *Northampton Mercury* have forwarded us a pamphlet, entitled "The Late Charles Bradlaugh, M.P., and Northampton, a souvenir—June 25, 1894." It bears his motto at the head, "Thorough," and an apt quotation at the foot, "A man who endeavoured to do his duty." A splendid zinc-photo of Mr. Bradlaugh is given as a frontispiece, also a photo of the terra cotta statue erected to his memory in Northampton. The story of Mr. Bradlaugh's connection with Northampton, and his great Parliamentary struggle and ultimate victory, are clearly and faithfully set forth, and the nobility of character of the much maligned hero is well set forth.

MISS F. MARRYAT had a brilliant reception at York. We secured the grandest rooms in the city, and were favoured with the presence of the Lord Mayor as chairman afternoon and evening. The platform was decorated with valuable palms and plants, and Miss M. was presented with choice bouquets on each occasion. The audiences consisted of the very cream of thought and intellect in York, who had a choice treat in listening to the wonderful language and power of the lecturer—who in the afternoon so touched the hearts and emotions of the sensitive and bereaved ones that many were broken down in tears in listening to the glad tidings of great joy, "There is no death." The success of the lectures has far exceeded our expectations. The Rev. Canon Fausse, D.D., has again been to the front. He wrote to the Lord Mayor, and asked him not to attend or preside at the lectures. From such a spirit good Lord deliver us. Your new coloured cover to *Two Worlds* is a success. The hundred you sent us were sold out in the Florence Marryat lectures in a few minutes. We could have sold three or four hundred.—J. SLATER.

SOME PEOPLE have the gifts of the soul already developed, others, in whom they are latent, are too anxious to see, hear, and feel the presence of the powers ever near yet unperceived. Can any of your readers enlighten me as to clairvoyance? Is there a clairvoyance for Spiritualists and another for Theosophists, and in what way do they differ? Do both parties have a world of their own, or is it one world, the same world, looked at and into with different glasses?—A. L.

"SPIRITUALISM AND MORALITY," and "The origin of the Spirit Spheres," were discoursed upon on Oct. 21, in the Crown Court, Cardiff, by Mr. J. J. Morse. Tien fairly eclipsed himself, and set forth in a grimly humorous manner the world's morality, tracing it back to man's primitive and crude ideas, and proving that evolution has operated here as well as in the arts and sciences. He proved the necessity for the higher and nobler morality of Spiritualism, and earnestly urged the adoption of more spiritual intuitions in modern life. On "The Origin of the Spirit Spheres," he gave a most lucid explanation of their formation, and showed that they are as natural as the material, and in a grand peroration exhorted all to become worthy to dwell in the sphere of love and wisdom.

GROWTH IN GLASGOW.—On Oct. 21 Mr. May, vice-president, gave a reading, and Mr. Watt, secretary, gave several instances of the successful exercise of his prophetic gift, three of which the writer knows to have come to pass. Mr. Fiddler, of Gothenburg, then gave us some of his experiences in Spiritualism among the upper and educated class of society in different countries visited by him, and at 6-30 Mr. James Robertson, chairman, our esteemed visitor, Mr. Fiddler, by special request, spoke of his visits to Sweden, Denmark, Germany, Berlin, Russia, etc. His graphic descriptions of Finland and Lapland were most amusing. His experiences at private seances for materialisation and spirit photography with Mr. Aksakoff were listened to with great attention. His next visit is anticipated with pleasure.—J. N. A.

THE MANCHESTER UNION has been formed for the purpose of unity of work and mutual co-operation. Our method is very simple. A central committee is formed by each affiliated society sending one delegate. We have a secretary, but no chairman or president. The central committee appoints all mediums to the public circles, and each society pays its own medium. There are six societies in the Union, and it is intended to create a central fund to pay each medium the same fee for each society. Two meetings have been held, one at Patricroft and one at Salford, and the collections have gone to the fund, and others are being arranged. A tea party at Patricroft for the same purpose will shortly be announced. Unity, with liberty and earnest effort, and we shall arrive.—JAMES B. TETLOW, sec., 142, Fitzwarren-street, Pendleton.

A CORRESPONDENT urges that it is unseemly and prejudicial to the spread of Spiritualism for speakers to rail against preachers. Whether ministers or mediums make a trade of their sacred calling or not the truth of Spiritualism is not affected thereby. A spirit of charity, he thinks, should distinguish Spiritualists who believe in the better way. He thinks Spiritualists have ideals the realisation of which will confer more honour than could the possession of any earthly title and objects to the tendency to use the words "gentleman" and "lady" instead of the good old honourable names of "man" or "woman." We think that is a matter of minor importance. The crop of "Professors," would be "Doctors," etc., is a rank growth that needs checking. Fancy "Prof." Ruskin, "Dr." Carlyle, "Lord" Gladstone.

"The rank is but the guinea stamp,

The man's the gold for a' that."

The fewer handles people have to their names the better. Honest merit needs no puff.

WE HAVE JUST BEEN FAVOURED with a copy of the third number of the *Unknown World* (October), and take this opportunity of noticing it in our columns. It is a high-toned and well edited magazine, in a portentous black cover, with an exceedingly mystical design, representing a pentagram and a bevy of spirits. The contents are of a very high quality, as is evidenced by the fact that the contributors include such approved writers on esoteric subjects as Mr. C. C. Massey, Mr. Edward Maitland, and the Rev. W. Corbet. We were much struck by the stern pathos of a hitherto unpublished poem by Thomas Lake Harris, entitled "A Man's Word for Woman." It is a manly appeal for the rescue of the gentler sex from many abuses and degradations to which men subject them. The magazine includes, amongst other interesting items, "Stages in the Cognition of the World," by C. C. M.; "What is Alchemy?" "The Elimination of Evil," an essay on the writings of Thomas Lake Harris, and "The Duty of God and of Man." There is much in it of interest to studious Spiritualists, but its most pleasing feature is the high code of ethical philosophy which it endeavours to inculcate.

MORAL EVOLUTION OR INTUITION.—Mr. W. H. Sanders, speaking at Birmingham, for the debating section of the Spiritualists Union, contended that the moral sense had been acquired early in the savage history of the race through discipline, by pain and pleasure, which established the sense of right and wrong. The long dependence for existence of human offspring on its progenitors (as compared with the rest of the animal world) led to the persistence of parental affection, while the gregarious habits of mankind, resulting in the institution of savage clanship, saw the dawn of human brotherhood, sympathy, self-sacrifice, etc., which blossomed into fruition as the ages advanced.—Mr. T. Hands, while complimenting the lecturer, pertinently asked, "If moral ideas were the accumulated experiences of the race, how was it that history furnished examples of great minds who had anticipated social and moral progress a long way in advance of their time?" As this could not be the result of experience he thought some other factor than evolution "must be admitted."—Dr. Anderson affirmed that the recognition of a spiritual plane, as an additional source of human knowledge, was requisite, and Mr. P. Galloway, in support of Mr. Hand's contention, referred to the fact that "the moral ethics of the nineteenth century fell far short of those taught by Buddha thousands of years ago."



A CONSIDERABLE gathering of persons (who were sympathetic or desirous of witnessing the ceremony) met in the General Cemetery, on Tuesday afternoon, on the occasion of the interment of the remains of Mr. J. Constantine, of Hollow-stone, Nottingham. His death, at the comparatively early age of 48, was sudden and quite unexpected, Mr. Constantine being in robust health a fortnight ago. He has left a widow and family. The service was conducted by Mr. T. Stubbs in a very tranquil, earnest, kindly spirit, free from ostentation and show. A pleasing absence of conventional ceremony and an agreeable presence of simplicity and kindness gave the ceremony an aspect of unconstrained naturalness that will not soon be forgotten. This is the third Spiritualist interment in the General Cemetery.—*Nottingham Argus*. Mr. B. Harris writes:—"Mr. Constantine was respected by all who knew him. A gentle, kind, obliging nature, void of egotism and self-inflation, he did his work for Spiritualism from conviction of its truth, and loving desire to bless all he came in contact with, and has now entered into the joy of the spirit world."

WHOSE BUSINESS IS THIS?—Miss Marryat in her new book asks, "When are we to have a proper organ for our creed, when a proper temple to pursue it in? When shall we have a recognised meeting place, a public library, an office where all inquiries on the subject shall be answered courteously, and all possible information given?" This is a large order indeed. An inquiry office of the kind suggested would need a clerk who should have nothing else to do but to talk to visitors and explain things, answer objections, etc. Does she not know that there are already three libraries in London, one at the "Alliance" headquarters, one at Mr. Morse's, and one at Mr. Burns', where all the important and many rare books can be procured? When shall we have a Temple in Manchester or an Institute worthy of our cause? We ought to have a building with seance rooms, a lecture hall, a library and reading-room, inquiry office, literature depot, and available mediums for clairvoyance, psychometry, and healing. A central Institute of this kind, where information lectures, debates, Sunday services, etc., may be given is an absolute necessity. It should be the headquarters of the National Federation. Who will make a start?

SPIRITUALISM AND SOCIALISM.—Mr. L. M. Byles, of Shelton, Stoke-on-Trent, writes:—"Socialism aims nearly enough at the ownership of the means of production by the State, and of consumption by individuals, and no Socialist of to-day, I suppose, ever dreams of placing all men on an equality, such an aim would be Utopian to the last degree, but they do aim at giving all men equal opportunities in life, they do desire that an honest artisan shall at least have the chance of work. They do deny the right of 200,000 families to take half the produce of 37,000,000 people's work. Mr. Lowe's statement that Socialism demands the "surrender of our bodies, minds, and intellects to Delphos and Co.," is quite at variance with fact. Socialists desire to see the right man in the right place everywhere. They think that if a man's natural abilities, rightly developed, fit him to rule a nation he ought not to be forced to lay bricks. On the other hand, Socialists think that a man whose powers fit him for nothing higher than bricklaying should be a bricklayer, certainly not a legislator. They therefore say that overseers, managers, and legislators alike should be elected on a universal suffrage, and thus insure as nearly as possible the maxim of "Every man in his right place."

SPIRITUALISM AND PROGRESSIVE THINKERS.—Mr. C. Delorme, of 33, Henry-street, St. John's Wood, London, says:—"I rejoice that your sympathies are arrayed with all that is best and unselfish in the great world-wide uprising on behalf of Socialised industry as against the freedom (?) of the workers by brain and hand to work for a bare subsistence or to starve outright. Those who are enabled by circumstances to stand on stools a little higher than their fellows would have all stand on stools by retrenching their expenses, and rise to the same level, when they would quickly find that the wages of industry would sink to the level of sustenance so that the outcome, under present social conditions, would be that we should approach the status of the Chinaman (a sort of animated machine without aspirations, desire of change, or love of art, nature, and beauty), to the greatly increased glorification of all that is sensual, vulgar, and selfish in the exploiting classes—a glorious outlook certainly! I enclose a tract of four pages (20 for 3d.), entitled 'Competition v. Co-operation,' by Professor Lodge, one of the ablest scientists of the day, and a Spiritualist, if I am rightly informed. Every paragraph is like a hammer-blow," quoth the *Weekly Times*. Our correspondent refers to the rapid sale of 200,000 "Merrie England," a quarter of a million will not meet the demand, and offers to co-operate with any sympathetic workers. Professor Oliver Lodge's tract can be had of Mr. C. E. Dodd, 22, Weldon-street, Walton, Liverpool. We can heartily recommend it for perusal by all who wish to keep posted on the advanced thought of the times.

A CORRESPONDENT writes:—"I have frequently been laughed at when I said that influences from the unseen were constantly surrounding us, sometimes for good and at other times for torment, but I have frequently been urged by some power within to do or not to do certain things, and have later on understood why. About five weeks ago I was staying over night with my sister, who was on a visit to my brother in the street adjoining this. When I lay down my thoughts were with my children and husband, and thinking of them I fell asleep almost instantly. Next morning my husband told me that when he was lying awake in the very early hours past midnight he saw me come into the room and walk along side the bed to the foot. A light, as though from a lamp on the floor, was thrown upon me; he rose up in bed to have a closer view when I vanished, and he said he went hot and cold. This incident has made me curious to understand more. I told the circumstances to a friend, who disclosed to me that she was in constant communication with the other world, and told me some very remarkable experiences. My friend tells me that prayers for the dead are right. During this year an atheist dropped down dead; I was not personally known to my friend, but she declares she has seen him distinctly, and he besought her to pray for him, bemoaning his life and his ignorance. Is this probable? [Quite.

Many thousands of spirits have returned and besought the sympathy and aid, the advice and prayers of sitters at seances, and been benefited thereby. The kindly helpful thoughts of the sitters have exercised psychic influence over them, given them strength, and enabled higher spirits to get near to guide and help them.—Ed. T. W.]

TO CORRESPONDENTS.—A. W. Off. We are fully conscious of the imperfections to which you refer, and have published articles recently animadverting upon the fact, and we fail to see any good can follow upon further criticisms. If our present speakers are not up to the standard then the duty falls more and more heavily upon those who are educated and capable to step into the breach and offer their services. So long as they simply condemn, but stand aloof and leave the work to those they criticise they occupy an invidious position. If we had a staff of really efficient speakers and mediums available, committees would soon alter the state of things you deplore. Where are the coming educated speakers? Who will volunteer?—S. R. Pickles. The matters you refer to are business arrangements between speakers and committees, and there are two sides to them. Secretaries of course ought to enclose a stamped envelope for reply when they require an answer to their communications, and it is not thoughtful or kindly for them to send a refusal on a post card, but, we have heard of speakers being equally thoughtless and unkind. Surely if secretaries are expected to remind speakers of their engagements it is equally the duty of speakers to be careful to keep a record of their appointments and a few days beforehand send a card to the sec. intimating subjects and time of arrival. The question of fees is a matter for mutual arrangements which mediums and societies must settle for themselves. That the labourer is worthy of his hire has been so often urged in these columns that it is unnecessary to repeat the claim. The blessedness of giving applies all round.—Wm. Clarke and R. Thornton. Many thanks, but the correspondence about the Kirkstall Nuns and earth-bound spirits is closed.—W. Lowe. You merely repeat what you said before, and as both make assertions the matter must rest as it is until something new is brought forward. Many men many minds; we try to give all sides a chance to be heard, but space is limited.—Joseph Johnson. You forget that whatever touches and calls forth the latent spiritual powers of men will lead to their conversion. The Salvation belief, or any other, which convinces men of sin, and stirs the soul from its lethargy, and energises the will to cease to do evil and learn to do good, appeals to the "higher self," and the man is "born again" of the spirit. The efficacy is not in the "blood" nor in the "faith." The real conversion is a right-about-face resulting from the uprising of the Diviner part of man (conscious of its need, and self-condemned for past wrongdoing), putting away the evil, and while depending upon God and manifesting the God-like power within.—W. Bamforth. Miles's A. I. Reciters, price 6d., are about the best, of any bookseller.—J. W. James and Mrs. Johnson next week.

THINGS SPIRITUAL are lively in Todmodern. A "Modern Athenians" devotes two columns of the local paper to a discursive review of Spiritualism he comes to ban but really tells so many truths that he blesses the movement, sensible readers will discount his heroics and recognise that the eminent Spiritualists he names were not likely to be misled and tricked as he suggests that they were. Mr. Swindlehurst ably replies to a letter by Rev. S. Peacock and thoroughly demolishes that gentleman's contention that the Devil is the author of Spiritualism. Mr. Swindlehurst says:—"Death comes to the home, the bereaved and agonised parents cry aloud: 'Where are our beloved dead?' God hears their cry, but allows no bright soul, no loving angel of light, to respond to this world-felt aspiration. But he allows 'unclean spirits' to lead them astray. Loving spirits cannot communicate, 'God forbids it,' but devils, 'false prophets,' demons, are 'working miracles' to deceive 'the very elect' to eternal perdition." And this is Christianity. And this is the Christian's ideal of a God of love. No wonder unbelief is rampant; no wonder Spiritualism is rapidly coming to the front. Against this base and iniquitous idea of God we protest. There is not a single spark of humanity in it. Ezekiel, the prophet of God, must have been deceived, then, by the Devil when he says "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." This could not have been a good spirit, for it is "forbidden in the Bible." Again when Ezekiel, as recorded in 3rd chapter, 14th verse, says, "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me." This must have been an evil spirit, one of the demons who lived before Adam's time, for does not Mr. Peacock say "it is forbidden in the Bible?" Again, Elisha and the "sons of the prophets" must have been deceived by a demon "personifying the dead" when they claim that the "spirit of Elijah did rest on Elisha," as recorded in 2nd Kings, chapter 2, verse 2. What light and learning this demon theory "personifying the dead" must give to Bible students. St. Paul says, 1 Cor., 14th chapter, 31st verse, "For ye all may prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints." Paul here says "the spirits of the prophets are subject to the prophets," but Mr. Peacock says the Bible forbids it, it is evil spirits "personifying the dead" prophets. So when Mark records in 9th chapter that Moses and Elias appeared unto Jesus, Peter, James and John, and talked with Jesus, it must have been good old Satan "personifying the dead" Moses and Elias, thus deceiving Jesus and his friends. What light, what logic is here. Immortality, the life beyond the grave, the foundation of Christianity the future life left by God, the father of all, for devils and seducing spirits to demonstrate. Do not the rev. preachers bemean and malign their God, and unduly exalt beyond all reason the evil of the world they personify in a personal devil?

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.



## THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

**SPECIAL TERMS.** A trial subscription of 2s. 6d. will entitle our readers to receive the *Two Worlds* post free for 24 weeks.

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FRIDAY, NOVEMBER 2, 1894.

EDITOR AND GENERAL MANAGER.

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

### SPECIAL NOTICE.

NO. 1 OF THE *Two Worlds* was published November 18, 1887—seven years ago. We shall present our readers with an article of unusual excellence and brilliancy, specially written for the *Two Worlds* by HUDSON TUTTLE, to celebrate the opening of the eighth year of publication on Nov. 16, 1894. This thrilling article is a peep into futurity—a kind of prevision of the fate awaiting the world and its inhabitants. It is entitled "A DEAD WORLD." The spirit-narrator relates the story of the birth, growth, and death of the planet earth. Nothing like it has been presented to the world, and this inspired article should create a sensation. Order early.

### TIME AND SPACE: THOUGHTS AND THINGS

CERTAIN facts connected with the manifestations of the super-sensuous powers possessed by most people act as pointers to the solution of many of the problems which face the student of the phenomena of Spiritualism. Among others the numerous instances of the manifestation of what is known as the "double" of certain individuals at considerable distance from the body. Clairvoyants have so frequently described appearances of living persons near their friends, as also of those but recently deceased, as to place the fact beyond dispute, and indicate that our ordinary conceptions of space and time have to be reconsidered when we deal with psychical facts and spirit-life experiences.

Again, the inconceivable rapidity with which events transpire in dreams is extremely suggestive, for to the dream-consciousness those events appear to move with but ordinary velocity. Dreamers have visited distant friends, the dying have appeared to sleep, and, on arousing from their torpor, have declared they have seen relatives who were thousands of miles distant, yet the period of their seeming slumber lasted probably but a few minutes at the most. The unequal development of the mental powers in individuals is suggestive. Some persons appear to remain stationary for years, while others in a few months grow and ripen in mental, moral, and spiritual consciousness and power.

In Mr. Gladstone we have an illustration of growth in one direction, and the retarding influence of a school of thought in another. His human sympathies have led him to the front, but his theological bias and training have hindered his development. There is an old-world-flavour about his theology, which to the student is most instructive.

Spiritualists are too frequently apt to argue that the spirit-world is a replica of this world, and while we insist on its reality, its naturalness, and the humanity of its inhabitants, we are in danger of losing sight of its unlikeness to our present modes of existence unless we limit our thought of similitude to the mental, moral, and spiritual plane, and interpret the corresponding experiences

"over there" spiritually rather than physically. In other words, if we seek to realise and interpret after-life phenomena and experiences by the standards of outer-life environments, rather than inner-life states, we are destined to entertain very confusing and misleading ideas respecting the real life beyond the tomb.

With us thoughts and things are divorced; the things about us, it is true, shadow forth the needs and symbolise the thoughts of men, but they exist apart from men, and are not immediately affected by our thoughts about them. But on the spirit planes of conscious existence thoughts become things; and the things which affect the individual and constitute his spheral environment, his hell or heaven, are the thought-forms he has originated. Much that we now regard as subjective and imaginative, there becomes objective and real. Our inner-life becomes there the outer-life. A man is what he thinks.

Let us try to picture the unlikeness of life on the other side where will acts directly upon elements or ethers. Try to apprehend what is implied in the phrase "the spirit world is the great thought world," where thoughts become things, where qualities are revealed instantaneously to the spiritually discerning eye, where *Pure Love* is the solvent of all strife, and Harmony results from the manifestations of Mind in wisdom and benevolence, and we shall see that power is limited by ignorance, hatred, error, selfishness and lack of will.

Time and space, we are told, are concepts of mind necessary under existing conditions for man, but not applicable to the states of being and consciousness of unbodied humanity. "We live in thoughts and deeds not figures on a dial" is true of spirit. It is true for us, within limits, now. Intense anxiety, grief, remorse, dread or shame make hours seem years. Rapturous enjoyment and innocent abandon to happiness make us unconscious of the passage of time which is altogether too fleet to meet our wishes. Anticipation makes days seem endless—Realisation makes them but too brief moments. If the mind affects us thus now, how will it be when we are free from the body and dwelling in the mental and spiritual realms?

But there is another condition of mind to be considered—that of absence of either desire or will. The loss of virility consequent upon failure to use, to think, to work. That apathetic state which results from indifference, carelessness, seared conscience, or false security. We know from experience in this life that the most difficult people to deal with are the sluggish, unresponsive dullards: the self-complacent, smug, self-righteous prigs; the undeveloped and, under present conditions, undevelopable people, who are neither actively virtuous nor vicious, but merely automatic; callous, brutish, degraded; too ignorant and too sensual to think or reason or aspire. There are, too, the spiritually enslaved devotees who, having delegated their duties to the Church, expect to be saved by proxy, dare not think, reason or trust their own souls, and for very fear of failure forsake the world, wrap their talents in a napkin, forswear their birthright of spiritual independence, and in cloister and cell "assume a virtue if they have it not," and become spiritual nonentities and natural monstrosities—creatures of a system that is false. Surely life is for use. Life is change, growth, conflict, victory. Life means conscious volition and intelligent self-trust. Better almost an active sinner, who may become an active saint, than a putty man or woman who is neither. Character is developed by conflict—the coward shirks the strife and becomes a jellyfish—without backbone of purpose or power.

The spiritual student must realise the reality of thought, the transforming power of a pure purpose. Nothing is so tyrannical as an idea: "ideas rule the world." For the idea of God men have murdered millions of their fellows. The Christ-idea has forged fetters, as Brother Tuttle's book shows, which have held the race in bondage for centuries. The atonement dogma demoralised the nations, and plunged Europe into the dark ages of the Christian era, out of which we have emerged only as rapidly as the ideas of Law and human responsibility have gained hold upon the minds of men. Truly "thoughts are things" even in this world, and the thought-forms which man leaves as his legacy to posterity as he marches onward are standing mementoes of his littleness quite as much as to his greatness. The Spanish maiden, the Thumb-screw, and the Stake are



the materialised thought-forms born of the dogma of Christian infallibility over reason and conscience. We must employ the same potent energies, earnest thoughts, elevated and lucid ideas, strong wills, vigorous moral purpose and lofty spiritual ideals, as the moulding forces of the new forms of the spiritual religion of the future.

### BRITISH SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND OF £100.

In renewing our appeal for help towards the above fund the Committee desire to thank most sincerely and gratefully all kind friends who have responded to our former appeals, and sincerely trust that others will speedily follow their generous example. It will be seen from the subjoined statement that we are within £7 of realising the above; though the expense of appeals, both private and public, and correspondence have to be deducted from this. Yet we trust that friends everywhere will make one grand final effort to help us to reach the goal to which we are now so near. Friends, one and all, rich and poor, we appeal to you to help us to the best of your abilities, so that we may soon have the grateful pleasure of reporting to you through these pages the glad tidings that at last the goal has been reached, with a list of the generous hearts who have enabled us so to do.

Donations received since the last published statement:—Mr. Robert Young, 1s. 6d.; "All for each," 1s.; Mr. Joseph Tatham, 10s.; Mr. R. George, 10s.; and "Leo," 2s. 6d.; total, £1 5s. Amount previously acknowledged, £91 15s. 5½d.

All communications to be addressed to the undersigned; cheques to be made payable to Mr. Joseph Sutcliffe, hon. treasurer, Sowerby Bridge.—Yours fraternally,

ALFRED KITSON, hon. sec.

Road-street, Hanging Heaton, near Dewsbury, Yorks.

### THE LYCEUM MANUAL.

As an indication of the hold which the Lyceum movement has gained in this country, we may mention that we have just received from Mr. H. A. Kersey, of 4, Elington-terrace, Newcastle, the fourth Children's Edition of the "Lyceum Manual," which as a collection of poetry is most valuable, but, when the whole contents are considered, it is simply invaluable for the purpose of assisting in the moral and spiritual development of the young. The care, discretion, judgment and loving thoughtfulness displayed by those responsible for its compilation and publication have enabled them to produce a book full of choice pieces, every one of which is of merit and many of great excellence. The type is clear and the mechanical part of the work has been well and carefully done; the only cause for regret is that no index has been appended, otherwise we have nothing but unqualified praise for the work which has undergone a complete revision, and has been beneficially enlarged by 68 additional pages.

Amongst the additions are 10 new Golden Chain Recitations, 16 new Musical Readings, and 47 new Lyceum Songs. Reference for the music is given for 36 Silver Chain Recitations, thus making them available as additional songs, and bringing up the total of those set to music to 191; a reference to the page in "The Spiritual Songster," where the music can be found, is given for all of these, it will be found immediately under the title of each song, etc. Some slight additions have been made, here and there, to some of the exercises in order to improve or complete them; and full instructions for rendering the same are now given throughout for the first time, also the name of the author of each piece, where known. "Practical Suggestions" have been considerably extended, and will be found very useful, as they are the outcome of practical experience in Lyceum working. Finally, the list of works suitable for Lyceums has been largely added to, and now covers several pages, the works named therein are all Standard works in their several departments, and can be confidently recommended. As much trouble has been taken in compiling this list, it is hoped that leaders will make good use of it, and that we may no longer hear the question as to what should be taught in Spiritualists' Lyceums. The word "English" has been dropped from the title of the work in sympathy with the action of the Lyceum Union in adopting the distinctive title "British"; the work will therefore be known in future as "The Lyceum Manual." The binding is extra strong, cloth backs and sides of best black mill-board. The price is 1s., postage 2½d. Orders for over 1000 copies already booked.

"LOOK CAREFULLY over this paper and see who is advertising. Remember that these times the merchant who advertises has rare bargains to offer and is wide awake." So says the *Banner of Light*, and it applies equally well to the *Two Worlds*.

### TO MY BROTHERS AND SISTERS.

When the king of lights has faded,  
And the evening shadows deepen;  
When the busy mart is silenced,  
And the cries of day are suspended—  
In the quiet nook and corners,  
In the twilight, in the firelight,  
In the home or in the circle,  
Shades of lost ones linger near you.

Conscious of your faults and failings,  
Conscious of your inner promptings,  
Conscious of your fears and hopes,  
Conscious of your thought and impulse,  
Knowing well your guile and error,  
Knowing everything about you;  
Seeing all surrounding danger,  
Stretching forth their hands to aid you.

Sons of sighs, who in God's vineyard  
Till the soil from morn till evening,  
Breaking up the earth's rough places,  
Tending them with care and patience  
Till they yield your master's fruitage—  
Yield the food your children cry for—  
Food and wealth for those who drive you  
Starving, to obey their wishes.

What the message of the spirits  
To the landless, houseless hireling?  
You are robbed because the robbers  
Blind your eyes with false premises!  
Educate yourselves for freedom—  
Seek to eat the fruit of knowledge;  
Search for light and you will find it,  
Strike for Truth, and we will aid you.

Sons of tears, who in the workshops  
Spin the warp and woof of life out,  
Drawing from the earth's rich treasure  
Cunning shapes and artful figures;  
Panting in the heat and blackness,  
Shivering in the cold or dampness,  
Turning brazen things to golden,  
Building fortunes for the slavers.

What the message of the spirits  
To the wan and weary craftsman?  
Skill like yours was God implanted,  
And should teach you how to mould things  
In a likeness fair and heavenly,  
After God's own glorious image;  
Strength like yours of mind and body  
Should not brook the rule of tyrants.

Woman, weary with the waiting  
For a day of righteous wisdom,  
Which will yield that both the sexes  
In God's eyes at least are equals;  
Worn and weary with life's burden,  
Full of tender love and caring,  
Full of hope and faith, and trusting,  
Persecuted, uncomplaining.

What the message of the spirits  
To our mothers and our sisters?  
On your knees behold the children  
Who will make or mar the future;  
Train them in the paths of virtue,  
Teach them to be open-minded,  
Full of sympathy and kindness,  
Thus becoming Christs in action.

Poet, prophet, priest, and teacher,  
Leaders in our human warfare,  
Men who combat greed and cunning,  
Overcoming every evil;  
Bidding men be strong and cheerful,  
Even in their darkest moments—  
Thinkers who are bold and fearless,  
Even at the cost of prestige.

What the message of the spirits  
To the poet, speaker, thinker?  
Victory shall crown your labours,  
Even now it lies before you,  
Even now the clouds are breaking,  
Even now the sun is rising—  
Work, and faint not, wait with patience  
Till the day of triumph wakens.

"SAAD, EFFENDI."

BRADFORD. Milton Hall, 32, Rebecca Street, City Road.—Anniversary services, Nov. 11. Mrs. E. H. Britten is expected. Afternoon, "Spiritualism, the world's greatest and best Reformer;" evening, either six written questions from the audience or "Man, Spirit, and Angel."

FOR TWO MONTHS.—Will you take two copies of the *Two Worlds* regularly instead of one for the rest of this year? If you cannot afford to take two, will you use your best endeavours to prevail upon at least one friend or neighbour to take it regularly for three months? Just think what it would mean—double circulation at a bound. There are many Spiritualists who never buy the *Two Worlds*, or only get one occasionally. If they would aid our efforts we could do a vast amount of good.



## LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD. Mrs. Clark's.—24: Usual developing circle, satisfactory results. 28: Communications from controls of Miss Davis and Mr. Dale.—A. J.

CAMBERWELL NEW ROAD. Surrey Masonic Hall. (Received late.)—Sunday, good attendance. Mr. R. Boddington read a paper showing that socially and morally Spiritualists should be in the vanguard of the world's reformers. Mr. Bell showed that the choice of suitable companion, the prayerful conditions, the entrancement of the apostles indicate the identity of the transfiguration of Jesus with the events that Spiritualists bear witness to, thus emphasising the folly of those who assert that such spiritual experiences are of evil origin. To avoid the possibility of misapprehension I insisted that no one could be rightly considered a Spiritualist who was not so by conviction based upon personal evidences. "Douglas" then answered four written questions from the audience. The first monthly Social of the season at Winchester Hall on Monday, October 22, was well attended and much enjoyed. The next will be held on Nov. 19, at 8 p.m. All Spiritualists welcome free. Silver collection for free literature fund.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A good audience listened to Mr. Darby upon "Hope." Next Sunday, Nov. 4, at 7 p.m. the inspirers of Mr. J. J. Morse will answer written questions upon Spiritualism, religion, or reform, a full meeting expected. 11: Miss Samuels (from Wellbourne), Australia. 18: Mr. Thos. Shorter on "Spiritual religion." 25: Mr. J. T. Audy, "Religion old and new." Dec. 2: Mr. J. J. Morse. 9: Miss McCreadie, clairvoyance. 16: Special visit of Mr. E. W. Wallis, editor of the *Two Worlds*. 23: Miss Rowan Vincent.

FOREST HILL. 23, Devonshire Road.—Thursday, Mrs. Bliss' guides were very successful in giving clairvoyance. Sunday, Mr. Munn's gave a forcible address on "Christ as a medium," concluding with very acceptable advice. Nov. 18, anniversary soiree and refreshments, tickets 6d.

245, KENTISH TOWN ROAD, N.W.—Thursday: Full audience, Mrs. Mason's guides gave remarkable proofs of spirit presence. Mr. Brooks kindly presided at the great organ.

MILE END. 218, Jubilee Street.—Mr. Burns gave an interesting address to a large audience. All felt greatly indebted to him for his services. In future our meeting place will be known as the Welcome Hall.

132, ST. JOHN'S HILL. Clapham Junction.—Thursday seance passed satisfactorily, clairvoyance, two tests, good. Mr. Hunt sang a solo. Mrs. Bingham will commence a series of monthly seances on Nov. 8.

PECKHAM. Chpeworth Hall, High Street.—Tuesday, clairvoyance and magnetic healing by Mr. Edwards, 19 patients treated. Sunday, Mr. Savage on "What Spiritualism has done for me," related how he belonged to the Wesleyan Church, he doubted the existence of hell and began attending seances, after six visits without results he was at last the recipient of remarkable manifestations, which impelled him to earnestly investigate. Afterwards as a trance medium he spoke seven languages before interpreters who vouched for the fact, himself being ignorant of all except his native tongue. Mr. Dennis also related experiences. A person calling herself Miss Morneefin, some three months since, professed to be a medium from Australia, and undertook to conduct Tuesday night circles here, and borrowed the book "There is no death." Neither lady nor book have been seen since. Societies be on your guard.

SHEPHERD'S BUSH, W. 14, Orchard Road.—Crowded meeting, numbers unable to gain admission. Mrs. Mason's controls discoursed eloquently upon "Unity and Love," very successful clairvoyance, and good advice upon diet and health. Mr. J. H. Brooks kindly presided at the organ.

STRATFORD.—Mr. Butcher's soul-stirring address on "The Mission of Spiritualism," to a crowded hall, was much appreciated. Friends desiring tickets for Florence Marryat's lecture on Dec. 4, at Town Hall, Stratford, E., can have them by applying to me; price 2s., 1s., and 6d., proceeds to our building fund after expenses.—Thos. McCallum.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday: Circle, conducted by Mr. Whelan; Miss Cotterill spoke on "Love one another;" psychometry very good. Nov. 7: Mr. W. Rooke. Oct. 28: A grand day. Mr. G. Featherstone's guides spoke on "Spiritualism, its place and power." Clairvoyance very good, and dealt with written questions from the audience in a masterly manner. One control, named John O'Brien, gave us some witty poetry, and dwelt very pointedly on "Thy will my God be done." Lyceum: Conductor Mr. Crutchley, assisted by Mr. Horrocks. Marching, etc., improving. Elder class by Mr. Crutchley, on "Thought transference," continued next Sunday; Hero group, by Mr. Leigh, "The teachings of Lyceums;" Lily group, Mrs. Brown; Progressive group, by Miss Hill, who read an interesting book; recitation by Miss Whitehead.—W. H. W.

BRADFORD. Grey Mare Lane.—Thursday, Mr. Ward opened; Mr. Liddiard and Mr. Barraud, clairvoyance; Mr. Barraud, psychometry; Miss Bough, test case; splendid meeting. Sunday, very profitable, members' circle. 6-30: Mr. Crompton opened; Messrs. Crompton and Barraud, also a friend clairvoyance; Mr. Jells answered questions very satisfactorily; Miss Bough, test case; very good meeting.

COLLYHURST.—25: Public Circle, Mrs. Hulme's psychometry was very good. 27: Another social union commenced with a substantial tea, followed by a variety of amusements, several solos, duets, etc., by choir members; recitation by Mr. C. King, "Over the hills to the poorhouse," artistically rendered, loudly applauded; short speeches by Messrs. King, Lawrence, Barrens, and Taylor.

28: Mr. Pilkington's guides discoursed ably on "Acoustics and diacoustics," and "The soul, its origin, operative energy and industry," and propounded some interesting and original theories. Members' circle at 8-20. Lyceum, present 90; usual proceedings afforded good conditions for exchange of thought in the groups; recitations by Ada Garner, Cissy Smith, Robin Fletcher, Cissy Wills, Miss Binns, Mr. A. Stanestreet, and Mr. Brooks. 29: Lyceum Guild; Mr. Haggitt presided, intimated our object and purposes; Mr. Taylor spoke on "The origin of the Lyceum and its purposes; recitations and calisthenics were heartily enjoyed.

DEBATE at Corlidges Cafe, Lever-street, Mr. Muxworthy, of Rotherham, practical and earnest speech on "Health, how to secure and preserve it," made special reference to Dr. Hall's hygienic system of treatment for the cure of disease without medicine. An instructive address, followed by an interesting conversation, Mr. J. Swindlehurst on "Anti-Vaccination." Tuesday next, Nov. 9, at 8, a good audience expected.

HULME. Junction Street.—Thursday: Public circle, conductor Mr. Bradshaw; Mrs. Cassell and Miss Smith gave clairvoyance and psychometry. Sunday: First Lyceum anniversary a success. At 10-30 and 2-30 the children went through marching and calisthenics in excellent style. Evening: Recitations were given by L. McCellen, D. Furniss, Eliz. Bradbury, Emily Bradbury; F. Tanswell, Lucy Furness, Emma Furness, A. Bradbury, and J. Bradbury. Miss Smith spoke to the children, and gave successful clairvoyance; a pleasant evening. An appeal to the audience from Miss Longstaff; Miss Smith closed; conducted by Mr. Bradshaw; organist, Miss Furniss. Monday: Miss Smith gave clairvoyance and psychometry; organist, Miss Goodall.

OPENSHAW. Granville Hall.—Mr. G. Adams' guides lectured on "Spiritualism" and "It is good for us to draw nigh unto God," and were wonderfully successful in describing and prescribing for ailments, also magnetising persons who had met for that purpose, having thorough faith that Mr. G. Adams' guides can cure. This medium is doing grand work in Openshaw, for which we heartily thank him. Nov. 4. The committee are requested to kindly meet at 2-30 p.m., and all officers that are eligible are requested to attend.—Thomas H. Lewis, cor. sec.

"OWD JONATHAN" writes that he "tramped all round seeking the new society in 'Grey Mare Lane,' Openshaw, and thinks societies should be more careful in giving the address of the meeting rooms. Will secretaries look through the list of 'Sunday services' and attend to this matter, and notify us of any errors. We try to keep this list accurate, but changes are so constantly being made that it requires watching.

PATRICROFT. New Lane, Winton.—Mr. C. King spoke well on "Are Spiritualists Atheists," to a full room. He proved that our beliefs were similar to the orthodox on many points, and gave general satisfaction. Mr. King gives us Monday for the benefit of the society.

PENDLETON.—21: Mrs. Best was very good with her clairvoyant descriptions, a good day. 28, Mrs. Wallis' afternoon subject, "Spirit Communion"; evening she spoke from a poem read by the chairman, and gave a remarkable lecture, instructive, interesting and pleasant to listen to.—J. Moulding.

SALFORD.—Mrs. Hulme's guides gave a very pleasing address, "How shall we worship God," and very successful clairvoyance and psychometry, large audience.—R. Pryce.

WEDNESDAY, OCT. 24: The Pendleton Sale of Work Committee and workers had a social tea. After an excellent repast Mr. Wallis presided, and songs and recitations by Miss Wardbury and Miss Gertie Barrett, Mr. H. Boyden, Mr. J. Barrett, Master and Mr. Wallis, and Mr. Wheeler, were interspersed with brief speeches from Mr. J. B. Tetlow, Mr. W. H. Wheeler, Mrs. and Mr. Wallis, and a brief statement by Mr. Pellewe. Nearly £90 had been taken, and £20 worth of goods are still in hand. After all expenses nearly £50 remained, of which £15 went to pay off the societies debts. A beautifully illuminated address, framed, was presented, on behalf of the committee, by the chairman to Mr. J. M. Barrett for his generous and indefatigable efforts, the success of the sale, in freely decorating the room, and in other ways, to secure the success of the sale. Mr. Barrett, who was taken by surprise, expressed his grateful acknowledgements and would prize it as long as he lived.

WEST GORTON. 2, Peter Street.—24: Invocation by Mr. Wm. Lamb. Mr. Eardly spoke, and gave satisfactory psychometry, hope to have him again. 28th: Invocation, clairvoyance and psychometry by Mr. Horsley. Mr. O. Pearson gave clairvoyance and psychometry, pleasing address by Mrs. Pearson, psychometry by Miss Todkill. Lyceum 2-30, good attendance; conductor, Mr. Pearson. Invocation by Mr. Jones, readings by Misses Jones and Atkinson, recitation by G. Britland. Mr. Wm. Lamb kindly offered services Nov. 17.

## PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Miss Foster's guides spoke on "Heaven and Hell," and gave good clairvoyance. Saturday, Nov. 3, potato pie supper at 6 p.m., price 6d.; all welcome.

ACCRINGTON. Tabernacle, Whalley Road.—22: Mrs. Harwood; clairvoyance good. 24: Miss Skipper kindly gave her services; address and clairvoyance very clear. 28: Mr. Manning's guides addressed a crowded meeting. Good delineations from photos. Extra supply of *Two Worlds* sold out. Mr. Wilkinson's limelight exhibition—London to the falls of Niagara, fireman's wedding, tale of a tub, etc., total, 130 slides,—was a treat. Old and young expressed their satisfaction at the beautiful views shown from the powerful lantern, "Excelsior."

ACCRINGTON. St. James's Street.—Oct. 22: Mrs. Rennie gave good clairvoyance and psychometry, all recognised. Sunday: Pleased to hear Mrs. Summerhill's guides, who spoke well on "Spiritualism a redeemer," and gave a good poem on "Charity, Sympathy, and Love." Successful psychometry.—A. S. Barnes.



ARMLEY. Theaker Lane.—21: Mr. Smithson's guides gave good addresses, much enjoyed. 22: Mrs. Levitt gave a nice address and satisfactory clairvoyance. 23: Mrs. Wilkinson gave a nice tea, between 60 and 70 partook of the abundance and variety of good things. We heartily thank our kind friend for this first of these generous gifts, which are to be given by several members and friends. Due notice of these teas will be given. Mr. Levitt conducted an enjoyable after-meeting. 28: Mr. J. Parker's guides delivered excellent addresses, and gave clairvoyance of a high order to about 300 people at night. We hope for another visit soon.

ASHINGTON. Memorial Hall.—Mr. Beck delivered an excellent and instructive address to a large audience on "Spiritualism, a science, a philosophy, and religion." Friends, look forward to his return visit.—W. Gwilliam, sec.

ASHTON.—The controls of W. H. Taylor gave addresses followed by psychometry (for ailments) and clairvoyance. The *Two Worlds* have sold out.

ATTERCLIFFE. Vestry Hall. Mr. C. Shaws controls answered questions in a masterly manner to a large and intelligent audience; clairvoyance very good.

BATLEY. Town Hall.—Anniversary services; three meetings were addressed by our talented friends, Messrs. Brown and Farnsworth, of Manchester. Visitors were present from Bradford, Wakefield, Ossett, Huddersfield, Morley, Heckmondwike, Cleckheaton, Dewsbury, and other neighbouring places. Morning, Mr. Farnsworth presided, and, introducing Mr. Brown (a candidate for Municipal honours in Manchester) delivered a forcible address on theological topics in his own unique and impressive manner. Mr. Brown, in a vigorous address, pressed the claims of Spiritualism upon all. Afternoon, Mr. Brown presided, and Mr. Farnsworth in an oration on "Be manly," enthralled beyond expression the attention of the large audience. The various points of exhortation, condemnation, pathos, humour, and the many fine passages of philosophic rhetoric that fell from his lips, were listened to with breathless attention and suppressed applause. Evening, Mrs. Backhouse, of Normanton, presided, and the packed congregation of 600 sat for 2½ hours listening to the exhortive addresses of our two earnest and educated friends, Mr. Farnsworth speaking for more than an hour on "The New Era." The annual meeting was held the evening previous, when a favourable report was presented by the secretary, Mr. J. Colbeck. The most successful anniversary in our experience.

BIRMINGHAM. Masonic Hall, New Street.—Mrs. Emma Hardinge-Britten lectured at 11 on "The Gods of Men and the Gods of Spirits." At 6-30 eight subjects were sent up by the audience, and each dealt with in her accustomed eloquent and forcible manner. The morning audience was the largest we have ever had and the overflow in the evening would have filled another hall. Debating Section, Oct. 23. Mrs. Groom gave nine psychometric delineations, the wonderful accuracy of which justify the assertion of Prof. Oliver Lodge that "Psychometry will be one of the sciences of the future."—T. Hands, sec.

BLACKPOOL. Liberal Club, Church Street.—Miss Cottrill gave excellent discourses on "The fool hath said in his heart there is no God" and "The true light now shineth. Good psychometry.

BLACKBURN. Northgate.—Afternoon: Miss Barlow, the child clairvoyant, gave 18 descriptions, 13 were fully known, three doubtful, and two not known. She also gave good delineations in the evening. Mrs. and Miss Barlow sang a duet. Packed meetings; we hope to have them again.—[The secretary regrets stating that Mr. Manning disappointed them. There was an error in booking dates by the late secretary. Neither Mr. Manning nor present secretary to blame.—Ed. T.W.]

BLACKPOOL. Alpine Hall.—Mr. C. S. Jones, in the absence of Mrs. Brooks through illness, afternoon subject, "Why are we on the earth plane"; evening, "The physical formation of man in his relation to his spirit." Clairvoyance by Mr. G. Galley very good and much appreciated. Chairman, Mr. Williams. *Two Worlds* all sold.

BOLTON. Bradford Street.—Mrs. Lamb gave excellent discourses on "If a man die shall he live again?" and "The unchangeableness of God." Clairvoyance and psychometry excellent. Very successful tea party and entertainment Saturday last. Songs, duets, recitations, etc., and Mr. Ormerod gave a good address. Mr. James Tootill, jun., presided at the piano. Mr. M. Ryan, of Horwich, played a nice selection of music; Mr. E. Pilkington gave a solo, Mr. Patterson, of Bolton, pianoforte solo; Mr. Hampson and Mr. Wainwright proposed and seconded a vote of thanks.—H. W.

BRADFORD. 421, Manchester Road.—Miss Calverley delivered capital addresses, "Thou canst not toil in vain" and "Speak gently." Good audiences.—J. A.

BRADFORD. 15, Quaker Lane.—Miss Brooks; clairvoyance good.

BRADFORD. St. James's, Lower Ernest Street.—Miss Patefield delivered thrilling discourses to good audiences. Successful clairvoyance all readily recognised.

BRIGHOUSE.—Mrs. Bailey's inspirers gave good addresses on "Our homes on earth and our homes in heaven" (afterwards she named a baby George Edwin, spiritual name "Sturdy Oak") and "Spiritualism, its influence on humanity." Clairvoyance very good.—C. S. B.

BURNLEY. Grey Street.—Oct. 28: Miss Skipper's guides gave splendid addresses on "God's holy temple," and "Spirits, what are they?" Clairvoyance very good. All seemed pleased; room crowded.—J. H.

BURNLEY. Hammerton Street.—Mr. Rowling, speaker, afternoon, "The importance of united action for successful work among Spiritualists." Evening, "The woman of the future." Saturday, Nov. 3, entertainment and social, refreshments provided, at 7 p.m.; admission, adults, 3d.; children, 1d.

BURNLEY. Robinson Street.—Mr. Rooke proved the master of his subjects. Evening subject, "Through the valley and shadow of death" was exceedingly appreciated. Hope to hear him again soon. Mrs. Smith, of Burnley, gave successful clairvoyance.

BURNLEY. Hull Street.—Mrs. Johnstone's guides gave startling addresses, afterwards Miss Whiteley, 12 years of age, gave 27 clairvoyant descriptions, 22 recognised, and a most wonderful test.

BURY.—Mrs. Rennie discoursed to a moderate audience on "God is love," and "Speak gently" at night, the room being crowded to suffocation; clairvoyance.—B. Stranding.

COLNE. Cloth Hall.—Mr. Swindlehurst gave splendid addresses on "The angel world" and upon six questions from the audience, in a masterly manner. Fair audience, many strangers coming just now.—J. A. B.

FOLESHILL. Edgwick.—Mr. F. S. Sainsbury took subjects from the audience, the controls giving splendid addresses therefrom.

GLASGOW.—11-30, Mr. Vall gave a paper entitled "My conceptions of Spiritualism." So pleased were we that we have asked Mr. Vall to have the paper published. Mr. Fidler asked permission to translate same into Swedish, and Mr. Van Stratan to translate it into Dutch, both with a view to spreading the truth of Spiritualism. 6-30, Mr. Fidler, of Gothenburg, gave a joint lecture on "Health and healing." Both were handled in an able manner. Many cases were cited to prove the power of healing by magnetism or rather by spirit power through mediums.—T. W.

HEYWOOD. William Street.—Tuesday, Miss L. A. Dove conducted circle nicely. Sunday, Mr. Beely, of Huddersfield, delivered nice addresses, hope to have him again, audience well pleased.

HIGH SHIELDS. South Eldon Street.—Our old friend Mr. Wilson gave a very practical address on "The will of God," Mr. Wilkinson chairman.—W. R. Henry.

HOLLINWOOD.—Tuesday: Mr. Young conducted the circle well, a crowded audience; psychometry and clairvoyance very good, all recognised. Sunday: A very pleasant day with Mr. Gibson, subject "Did God make man?" Psychometry good, all recognised. Tea party on the 10th of November; tickets 6d., under 12 years 9d.

HUNSLY.—Mr. Wilson's guides gave good addresses and psychometry.—J. C. Lee.

HULL.—Mr. Merrill, chairman, read 115th Psalm as lesson. Mr. Williams followed with "Does man live after death?" by Minot J. Savage. Mr. Cass and Mr. Collins then gave clairvoyant descriptions. Room full. Interest in meetings well sustained. A developing circle for members has been started on Thursday evenings.

JAGGER GREEN.—Mr. L. Thompson spoke on "Faiths, facts, and frauds in Immortality," and "The struggles of life," next Sunday closed. Lowood Reading room engaged for Mr. G. H. Beeley, Nov. 11.

LEEDS. Progressive Hall.—21: Mr. Wood and Miss Williams gave good satisfaction. Monday, 22, Mrs. Robinson every satisfaction. 28: Disappointed of our speaker; Mrs. Levitt's guides gave good satisfaction to a good audience. Will speakers having open dates for 1894, willing to come for 2s. 6d. and expenses, communicate with Chas. Levitt, 74, Gildard-road, Leeds. Speakers, please note change of address.

LEICESTER. Liberal Club, Town Hall Square.—Mr. F. Hodson delivered trance addresses on "The dawning of better days when realised," and "Does Spiritualism meet the demands of this present age," clairvoyant descriptions after each address. Nov. 11, Mr. J. J. Morse, of London.

LEICESTER. Millstone Lane.—Evening: Bro. Barradale's guides gave an instructive address on "Is temperance conducive to the principles of Spiritualism?" Successful clairvoyant descriptions.

LEICESTER.—21: The guides of our blind friend gave an intellectual discourse on "What is typified by Daniel's symbolic image," also "What is the nature and political bearing of the kingdom of stone." Much appreciated; crowded audience. Sunday: A very interesting discourse, given by a spirit through Miss Wesley, who preached orthodox doctrines when on earth, and is very anxious to preach a different doctrine now.—N. C.

LEIGH. Newton Street.—Local friends successfully filled the place left vacant by Mrs. J. A. Stansfield, who disappointed us. At night Miss Walker offered an invocation and gave clairvoyance and psychometry. Mrs. Stirrup and Miss Walker sang solos and duets, and Mr. Berrington gave a reading.

LONGTON HARVEST FESTIVAL.—At 2-30 Miss Jones, of Liverpool, spoke on "The harvest, material and spiritual," every spirit circle would be a harvest home to darkened souls, teaching them of God and his love, and seeking to lead them into the light of his eternal truth. 6-30: Subject, "A new song," another excellent address on the same lines, psychometry and clairvoyance very good indeed. Monday: Psychometry and clairvoyance again very good. Sale of the harvest products realised a nice little sum. Good attendances and universal satisfaction. Friends note, next Sunday and Monday Mr. Edwards, of Blackpool, trance and clairvoyant.

LONGTON.—Monday evening meetings are very instructive. Mrs. Bradley gives general satisfaction, one lady last Monday testified to having received better tests through Mrs. Bradley than all other mediums she had met with, and she has given remarkable delineations to perfect strangers who have communicated with her.

MACCLESFIELD.—Mr. Tetlow delivered able addresses on "Add to your faith knowledge" and "To thine own self be true," well appreciated by good audiences, very good psychometry.

MIDDLESBOROUGH. Spiritual Hall.—Oct 31: We were privileged to hear Mr. T. Everitt, of London, whose telling descriptions of the wonderful phenomena he had witnessed during forty years' investigation visibly impressed the large audience who welcomed him for the first time in Middlesbrough. 28: Mrs. J. A. Stansfield met with her usual success, in fact at night a great many had to be turned away, the hall being packed to suffocation. The attractive and sympathetic addresses of her controls were well received, clairvoyance good under the trying conditions.

MONKWEARMOUTH. Miners' Hall.—After the usual opening ceremony, Mr. J. H. Lashbrook named a child of Mr. and Mrs. Griffiths during a touching and appropriate speech, afterwards dealing with "Life and its manifestations" in his usual far-reaching and eloquent manner, which kept the rapt attention of a crowded audience. After-meeting, Mr. Griffith's guides gave very successful clairvoyance.—W. S.

NELSON. Ann Street.—A good day with Mr. Lomax, of Darwen, on "Modern Spiritualism" and "The Unknown God." Clairvoyance very good.—J. Singleton.



NELSON. Bradley Fold.—Mrs. Hyde's guides gave good discourses on "Is our work a work of love" and "Spiritualism, its benefits here and hereafter." Clairvoyance and psychometry to good audiences, packed out at night, not going to fall yet, as rumour would have it.—D. H. Buller.

NEWCASTLE-ON-TYNE.—A seance was held in lieu of ordinary service. Mrs. Moore, one of members, gave some splendid clairvoyant delineations, which were nearly all fully recognised. The members and friends were delighted, and will look forward with pleasure to having another opportunity of hearing her.—R. E.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides, subject, "The archives of the past."—P. B. W.

NORTHAMPTON.—Mr. Clark, of Leicester, kindly paid us another visit. Two very good meetings, giving satisfaction to all present.

NOTTINGHAM. Masonic Hall.—How consoling! How beautiful! Only those having lost a dear one, and who heard Mr. E. W. Wallis's Sunday morning lecture, can fully understand the above notes of exclamation. Answers to sensible questions in the evening were convincing and very uplifting; really one forgets the early rebuffs at times like these, and admires more fully the beauty of the spiritual philosophy.—T. S.

OLDHAM. Bartlam Place.—Well attended Lyceum, conductor, Miss Wainwright; senior group, animated discussion, "Do clairvoyants see the spirit forms of persons in the flesh, or is it a mind picture?"

NOTTINGHAM SPIRITUALISTS GUILD.—Mrs. Neuman in her excellent paper clearly showed that she understands the duty of woman as a wife, mother, and an intellectual being, and certainly would have put to shame those supercilious men who ridicule women's endeavour to gain a healthy independence.

OSSETT.—A good day with our members. Mrs. Mason Sunday next.

PARKGATE.—Greatly pleased with Mr. Tyas, subject, "Spiritualism and its teaching." A short discourse from Mr. S. Featherstone on "Come let us reason together," a very good evening.

PRESTON. Lawson Street.—The control of Mr. Davis discoursed on "There is no death" and "The facts and philosophy of Spiritualism" in a very earnest manner. The psychometry at the close was of a very high order.—T. R., cor. sec.

RAWTENSTALL. Spiritual Church.—Miss Gartside's control gave splendid addresses on "There is no death" and "Inspiration." Good clairvoyance. Nov. 4, Miss Foster, in place of service of song.

RHODES. 596, Manchester Old Road.—Mrs. Robinson's control gave a grand address on "To do good to all;" well received. Clairvoyance very good.

ROCHDALE. Baillie Street.—Public circles, presided over by Mr. Miles Wild, were well attended, at night crowded out. Pleased to hear for the first time the two sisters Misses Taylor, of Whitworth. The elder sister gave the invocation and a trance address, the younger giving good clairvoyance, we consider them to be two very promising young mediums. Our own local mediums also did good service. Mrs. A. Horridge, while under control, foretelling the atmospheric disturbances which have occurred to-day. Spirit friends to the fore again.—R. T.

ROCHDALE. Penn Street.—24, Mr. Young gave a very satisfactory meeting; 25, Mr. P. Lee gave an address on "The duties of a Spiritualist," very interested audience. 28, Lyceum sessions well attended. Afternoon circle conducted by Miss Schofield, Mrs. Schofield, and Mrs. Butterworth. Evening by E. Schofield alone, she is a very promising medium and will soon be able to occupy the platform; Mr. Blakey organist.—A. W.

ROCHDALE. Water Street. Miss Halkyard's clairvoyant descriptions were marvellous; good audience at night.

SOWERBY BRIDGE.—Miss Bailey being unable to come Mr. A. Smith delivered an eloquent address on "Death," fully appreciated by a crowded audience.

STALYBRIDGE.—During the week Mr. C. King has lectured and invited discussions on Spiritualism. Thursday, a dramatic oration on lessons from the stage plan, "The Silver King," in the Town Hall was very much praised. He has given the cause such a lift by his generous help that we can honestly recommend him to other societies. Sunday, Mrs. King conducted services and circle, and described how she became a Spiritualist before an orderly and attentive audience of over 1,100 people. Clairvoyance excellent. J. H. H., sec., Acres Lane.

STOCKPORT.—Mr. Mayoh was as usual in good form, and in powerful language, free from bitterness, proved Spiritualism to be a better guide for a correct life than historical Christianity. Some 500 people at night were much impressed.—T. E.

TODMORDEN. Sobriety Hall.—Our local medium did fairly well under the circumstances on "Catch the sunshine" and "What Spiritualism teacheth." Mr. Lathom kindly came and helped us. I made a mistake last week, it was not the chairman of the Local Board, he is only a member, but is the president of the Co-operative Society.—T. R. J.

WAKEFIELD. Barstow Square.—A splendid day with Mrs. Hunt's guides on "Teach us how to pray" and "What will the harvest be?" clairvoyance all recognised. Mrs. Brook on Wednesday, "Is Spiritualism true?" This was her first appearance, we hope it will not be the last.

WALSALL. Central Hall.—Mrs. Groom spoke upon "Does God send his angels to minister to his people?" and "Spiritualism, or the signs of the times." The large audience was much pleased with the speaker's exposition of the ancient religions contrasted with our beautiful philosophy, and many said "It is good to be here." The clairvoyance was most remarkable, every description being recognised, 15 in number. Our collection was given to our Cottage Hospital, £2 1s. 7d.

WEST PELTON.—21, Mr. W. Pickford gave a trance address on "Man's mission on earth, and what is Spiritualism doing for him?" Also a lengthy poem, subject from the audience, on "Shelley." 28: A good discourse by a local speaker.—T. S.

WINDSOR. Public Hall.—Mr. Ward being absent through sickness, Mr. Weaver spoke on "Is Spiritualism in accordance with the teachings of Christ?" very well indeed. Mr. Blundell chairman. Miss F. Weaver rendered a solo in splendid style. Half-yearly

election of officers:—President, Mr. Weaver; vice-president, Mr. Ward; treasurer, Mr. Woods; financial secretary, Mr. Pearman; corresponding secretary, Mr. A. Blundell; doorkeepers, Messrs. Hudson and Pearman; committee, Messrs. Blundell, Lee, Smith, Youngman, and Neve.—Alfred Blundell, cor. sec., Upper Hill-street.

ATTERCLIFFE.—Nov. 4, Miss E. E. Wheeldon; 11, Mr. W. E. Inman; 18, second anniversary, Mr. J. Armitage; 20, lecture by Mr. J. J. Morse; 25, Mrs. A. Craven.

BACUP.—11, Mrs. Lamb; 18, Mrs. Dixon; 25, Miss Cotterill.

BELPER. Jubilee Hall.—4, Miss Jones; 11, Mrs. Stansfield; 12, Public Hall, Florence Marryat; 18, Mr. Rowling; 25, Open.

BIRMINGHAM. Union.—6, "Luminiferous ether the basis of human Ego," debate, aff., Mr. B. Hodgson, neg., Mr. T. Hands; 13, "Laws of mind in relation to money," Mr. C. Burton, M.B.P.A. 20, "Is man free?" Mr. G. Tubbs; 27, "Reincarnation," Lieut.-gen. Phelps.

BLACKBURN. Freckleton Street.—4, Mrs. Wallis; 11, Mr. C. Minshall; 18, Mr. J. B. Teillow; 25, Mr. F. Hepworth.

BLACKBURN. Northgate.—4, Service of Song by choir, "Her good Angel," 11, Miss Janet Bailey; 18, Mr. G. Kenyon.

BLACKPOOL. Church Street.—4, Mr. John Walsh; 11, Mr. T. Postlethwaite; 18, Mr. Mayoh; 25, Mr. Wm. Rowling. N.B.—We are booked up for 1895, will mediums please note.

BOLTON.—4, Miss Gartside; 11, Miss Jones; 18, Mr. Willis; 25, Mr. Gibson.

BRADFORD. 421, Manchester Road.—4, Service of Song, Mrs. Winder and Miss Marsden; 11, Miss Hunter; 18, Miss Harrison; 25, Mr. Hilton.

BRADFORD. Harker Street.—4, Mr. Bedford; 11, Mr. Firth; 18, Mrs. Bennison; 25, Mr. and Mrs. Ormerod. Mondays, 2-30; Wednesdays, 7-30.

BRADFORD. Walton Street.—4, Mr. Boocock; 11, Mr. Hopwood; 18, Miss Hunter; 25, Mrs. Mercer.

BURNLEY. Hammerton Street.—4, Mr. Tetlow; 11, Mr. E. W. Wallis; 18, Mrs. Lamb; 25, Mrs. Dixon.

BURY.—4, Mr. Postlethwaite; 7, Miss Cotterill; 11, Mr. Gibson; 14, Mrs. Stansfield; 18, Mrs. Best; 21, Mrs. Hyde; 25, Mrs. Horrocks; 28, Mrs. Robinson.

COLNE.—4, Mr. W. Davis; 11, Mrs. Rennie; 18, Mrs. Stair; 25, Miss Jones.

COLLYHURST.—Public Circles: 1, Mr. W. Lamb; 8, T. C. Macdonald; 15, T. B. Tetlow; 22, B. Plant; 29, Mrs. Rennie.

FELLING.—4, Mr. Jos. Griffiths; 11, Mr. G. Forrester; 18, Mr. J. Clare; 25, Mr. J. E. Wright.

GATESHEAD. Kingsbro' Terrace.—11, Mr. J. Graham; 18, Mr. John Huggins.

GATESHEAD. Teams.—11, Mr. J. Wilson; 25, Mr. John Rutherford.

HOLLINGWOOD.—4, Miss Halkyard; 11, Mr. H. Goldin; 18, Mr. Lomax; 25, Mr. B. Plant.

HUDDERSFIELD. Brook Street.—11, Miss Patefield; 18, Mr. Newton; 25, Mrs. Wallis.

HYDE.—4, Mr. W. H. Rooke; 6, Miss S. E. Cotterill; 11, Mrs. Summersgill; 13, Mr. J. Swindlehurst; 18, Mrs. E. H. Britten; 21, Mr. J. J. Morse; 25, Mrs. Stair; 27, Mr. J. W. Sutcliffe.

LANCASTER.—4, Mrs. Griffin; 11, Local; 18, Mrs. Groom; 25, Mr. Manning.

LEEDS.—4, Mrs. Stretton; 11, Henry Crossley; 18, Miss Walton; 25, Mrs. Taylor.

LEEDS. Psychological.—4, Mrs. Wade; 11, Mrs. Gregg; 18, Mr. Boocock; 25, Mr. Swindlehurst.

LIVERSEDGE. Carr Street, Little Town.—4, Mr. J. Wilson; 11, Mrs. Roberts; 18, Mrs. Levit; 25, Mr. O. Sugden.

MANCHESTER. Tipping Street.—4, Mr. Lomax; 11, Mrs. M. H. Wallis; 18, Mr. W. Johnson; 25, Mrs. Groom.

MANCHESTER. Pendleton.—4, Mr. Johnson; 11, Mr. Tetlow; 18, Miss Bailey; 25, Mrs. Stansfield.

MONKWEARMOUTH.—4, Mr. Jos. Stevenson; 11, Mr. W. Murray; 18, Mr. Jos. Wilkinson.

NELSON, Bradley Fold.—4, Mr. Hepworth; 12, Mrs. Beardshall; 18, Mr. Walsh; 25, Mr. Tetlow.

NORTH SHIELDS.—4, Mr. Jos. Wilkinson; 25, Mr. R. Grice.

NOTTINGHAM. Masonic Hall.—4, Mrs. J. A. Stansfield; 11, Miss A. Walker; 18, Mr. J. J. Morse; 25, Mr. T. Timson.

NOTTINGHAM GUILD. Morley House, No. 5 Room.—7, Lantern Lecture, "Spirit Photos and Arts," Mr. Bevan Harris, non-members 6d.; 14, no meeting; 21, "Miracles," Mr. Bryan; 28, Minstrel entertainment, non-members, 6d.

OPENSHAW.—4, Mr. W. E. Lever; 11, Miss A. Foster; 18, Mrs. L. Griffin; 25, Mr. G. Adams.

S. SHIELDS. Cambridge Street.—4, Mr. G. Forrester; 11, Mr. John Rutherford; 18, Mr. J. T. McKellar; 25, Mr. Jos. Hall.

S. SHIELDS. Eldon Street.—11, Mr. W. Davidson; 25, Mr. W. Murray.

RAWTENSTALL.—4, Miss Foster; 11, J. Dixon; 18, Mr. Milnshall; 25, Mr. Postlethwaite.

ROYTON.—4, Mr. G. Adams; 11, Mrs. Berry; 18, Madam Henry; 25, Miss Thwaite.

SLAITHWAITE.—4, Miss Patefield; 11, Mr. Macdonald; 18, Mrs. Craven; 25, Mrs. France.

SOWERBY BRIDGE.—4, Miss Thorp; 11, Mr. Rowby; 18, Mr. Manning; 25, Mr. W. Galley.

STALYBRIDGE.—4, Mrs. Hulme; 11, Mr. J. Young.

TODMORDEN.—4, Mr. A. Kitson, Miss Bailey; 5, Mr. P. Lee, Mr. Swindlehurst; 11, Miss Thwaite; 18, Mr. Leaver; 25, Miss Skipper.

WAKEFIELD.—7, Mrs. France, Wednesday evening.

WAKEFIELD. Barstow Square.—4, Mr. Brook; 11 and 12, Madame Henry; 18, Mrs. Connell; 25, Miss Patefield.

WALSALL.—4, Mrs. Gregg; 11, Mr. B. Plant; 18, Mr. G. Featherstone; 25, Mrs. Groom.

WEST PELTON.—4, Mr. J. H. Lashbrook; 11, Mr. John Walton; 18, Mr. John Livingstone.

WHITWORTH.—4, G. F. Manning; 11, Mr. Johnson; 18, Mrs. Warwick; 25, Mrs. Brooks.



## PROSPECTIVE ARRANGEMENTS.

**ARMLEY.**—Nov. 10, Annual Tea at 4-30. Prizes will be given to several Lyceum members for persevering with their collecting cards in aid of our building fund. A grand entertainment at 7 of songs, recitations, comic sketches. A grand treat is in store. All friends welcome. Tickets, adults 9d., children 6d. and 4d.; entertainment 2d.—H. Brett.

**BRADFORD.** 421, Manchester-road.—Sunday, November 4: In the afternoon, a service of song, "Grace Darling." Evening, Mrs. Winder and Miss Marsden expected. All welcome.

**BRADFORD.** Harker Street, Bowling.—Saturday, Nov. 3, annual tea at 4-30, 6d., afterwards Mr. Firth, Mrs. Bennison, and Mr. Bedford will occupy the platform.

**BATLEY CARR.**—Lyceum annual tea at 5 p.m., and social on Saturday, Nov. 3. Tickets 6d. and 4d. We hope for a re-union of friends.—L. M., sec.

**BURNLEY.** 145, Oxford Road.—Reception seances on Wednesdays, commencing Nov. 7, at 8 p.m. prompt. All friends welcome.

**ELLAND.**—Saturday, Nov. 3, the newly-organised society will open the Central Hall by a tea at 4 p.m., and a public meeting at 6. Mr. Whitehead, chairman of the Yorkshire Executive of Spiritualists, will preside. Addresses by the following gentlemen:—Messrs. Foulds, Parker, Stansfield, Collins, and Marshall, delegates from the Yorkshire Executive. Admission, tea 6d. Collection at meeting. Sunday, Nov. 4, addresses by Mr. Foulds and Mrs. Hoyle at 2-30 p.m. and 6 o'clock. Collections. Tea provided at 4d.

**GLASGOW.**—Nov. 4, at 6-30, musical evening. Soiree, Thursday, Nov. 22.

**GREENGATES.**—Mr. J. Armitage, Saturday, Nov. 10; Mr. Hunt, 11; T. Hodgson, 18.

**HALIFAX.**—A grand tea at 4-30 and entertainment at 7, on Saturday, Nov. 3, in aid of the Building Fund. Glees, songs, duets, musical glasses and bells, comic readings, etc. Adults 9d., children under 12 6d.; entertainment only 4d. and 2d.—F. A. M.

**HANLEY.** Grove House, Birches Head.—Nov. 4, Mr. Llewellyn at 6-30 p.m.

**LEEDS.** Psychological Hall.—Social at 7-30, Nov. 10, adults 4d., children 2d.

**LIVERSEDGE.** Bethel Lodge.—Nov. 3, tea and meeting.

**NEWCASTLE-ON-TYNE.**—Nov. 3, Mr. E. W. Wallis, at 7-45, seance; 4th, 10-45, Mr. E. W. Wallis, "The means, methods, and meaning of spirit communion;" at 6-30, "Some things Spiritualism has made clear."

**OLDHAM.** Bartlam Place.—Nov. 10, a spinster's party. Sandwich tea. Special entertainment. Prices 10d. and 6d., after tea 4d.

**SHIPLEY LYCEUM.**—First Entertainment, Saturday, Nov. 3. Minstrel troupe, with songs and recitations, etc., also coffee supper provided; price 4d. All friends heartily welcome. Proceeds to assist in the purchasing of books, etc.

**SPIRITUAL SCIENCE EVIDENCED BY SPIRIT PHOTOGRAPHY.**—An illustrated and descriptive lecture, with limelight lantern arrangements, is now ready for the season. A new collection of interesting subjects and workers, life size, will be shown for expenses only. Write for particulars, enclosing stamped envelope, to Bevan Harris, or Thos. Stubbs, Morley Cafe, Nottingham.

**WHITWORTH.**—Saturday, Nov. 3, at 7-30, public circle, conducted by Mr. Taylor, of Royton. Sunday, 4th: Opening of our new organ; G. F. Manning will conduct the services. Friends from Rochdale, Bacup, and other places please rally round and help make a success. Teas provided at 4d.—G. C.

**Yorkshire Union,** Sunday, Nov. 11, at 10-30, in the Committee Room, Temperance Hall, Leeds-road, Bradford. Delegates, speakers, and honorary members are cordially invited to participate in the proceedings. Enquiring visitors heartily welcomed. Communications having reference to propaganda work or offers of financial or other help will be gladly responded to by the secretary, Mr. Wm. Stansfield, 13, Bromley-street, Hanging Heaton, Dewsbury. The Union have decided to hold Mission Meetings at the Hall of Freedom, Queensbury, on Sunday and Monday, November 18 and 19, and at Mirfield in the early part of December.

## MISS MARRYAT'S TOUR.

**KEIGHLEY.** Mechanics' Hall.—Monday, Nov. 5, on "The Spirit World," at 8 p.m.; chairman, Rev. Walter Wynn, Baptist minister, Earby. Reserved seats 2s., second and balcony 1s.; third seats 6d., back seats 3d. Plan of the hall and tickets for reserved seats secured in the Library of the Institute, and at Messrs. S. Billows and Co., printers, High-street.

**SOUTH SHIELDS.**—In the Royal Assembly Hall, Tuesday, Nov. 6, "The Spirit World," at 8 p.m. Chairman, James Downey, Esq., J.P. Tickets 2s., 1s., and 6d. This gorgeous hall, fitted and decorated in the most ornate style, is lit by electricity, and will seat about 2,000. Spiritualists bring your friends and help to fill it.

**NEWCASTLE-ON-TYNE.** The Art Gallery, Grainger-street.—Wednesday, at 7-45 p.m., Nov. 7, on "The Spirit World." J. Cameron Swan, Esq., J.P., will preside. Stalls or centre circle 2s., area or side circle 1s., back area 6d. N.B.—Seats for the stalls or centre circle can be reserved on payment of 6d. extra at Messrs. Hirschmann and Co.'s Music Depot, 133, Pilgrim-street, and a plan of the hall seen. Tickets at the Art Gallery; Messrs. Hirschmann and Co., 133, Pilgrim-street; Mr. W. Kerr, 133, Pilgrim-street; Mr. W. Kerr, 135, Northumberland-street; Mr. J. Cochrane, 291, Westgate-road, and Mr. R. Johnston, Bible Depot, West-street, Gateshead. Entrance for back area seats in Market-street.

**BURNLEY.** Mechanics' Hall.—Thursday, Nov. 8, "There is no Death," chairman, Alderman Lupton, Esq., J.P.

**BELPER.** Large Public Hall.—Monday, Nov. 12, on "The Spirit World," at 8 p.m. Chairman, Sir J. G. N. Alleyne, J.P. Tickets:—Reserved numbered seats, 1s.; second seats, 6d.; a few back seats, 3d.; of Messrs. T. Edwards, King-street; H. White and W. Wheeldon, Clusters; A. Bodell, Brookside; J. Ash, Queen-street; H. U. Smedley, Park Mount; F. T. Smedley, Lawson House; and H. Wigley, Bridge-street. Plan of reserved seats may be seen at Mr. Southern's, Market-place. Secure your tickets early.

## CLAIRVOYANTS, PSYCHOMETRISTS, AND HEALERS.

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- Mrs. Woodemeyer,** Trance and Healer, 47, Hermit Road, Canning Town.  
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**Mrs. Clark,** Healer and Trained Masseuse, 102, Camberwell-road, S.E.  
**Mrs. Hulme,** Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester.  
**F. T. Hodson,** Trance Speaker, Clairvoyant & Psychometrist, 25, Muriel-rd., Leicester.  
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**Mr. Holmes,** Medical and Magnetic Healer, 6, Peace-st., Burnley.  
**Miss Pickles,** Platform Medium, 30, Marlborough Street, Keighley.  
**Mr. J. Young,** Clairvoyant and Psychometrist, 13, North-st., Royton.  
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**Mr. Charles Eyre,** No. 5, Roland Street, Heaton Norris, Stockport. Clairvoyant, Psychometrist, and Hand Healer.  
**Mrs. Jerrey,** Medical and Magnetic Healer, by appointment, or 44, Portland Place, North Clapham Road, London, S.W.  
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## ASTROLOGERS, Etc.

- Miss Gee,** 28, Laund-road, Huddersfield. Character from date of birth, 1s.  
**Sigma,** Astrologer, Thornton, near Bradford. "Circular."  
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- Southport.**—Spiritualists will find Comfortable Apartments at Mrs. Bagshaw's 103, Kensington Rd. (nr. St. Luke's Station). Terms modt.  
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## NEXT SUNDAY'S PLATFORM

Societies marked thus \* are affiliated with the National Federation.

**Accrington**—26, China-street Lyceum, 10.30; 2.30, 6. Mrs. Best, Tabernacle, Whalley-road, at 2.30 and 6.15, Mrs. Summersgill, Monday 7.30, Wednesday at 7.30, Miss J. Bailey, Thursday 7.30, members.

**Temple, St. James-street**, 2.30 and 6, Mrs. Rennie, Tuesday, at 7.30, Wednesday, 7.30, Members' Circle.

\***Armley (near Leeds)**—Theaker-lane, Lyceum, 10; 2.30, 6.30, Mrs. Levitt.

**Ashington**—Memorial Hall, 5.

\***Ashton**—Church-st. (off Warrington-st.), 2.30, 6.30, Mr. J. W. Sutcliffe, Public Circle, Tuesday, 7.30.

\***Attercliffe**—Vestry Hall, Board Room, at 3 and 6.30, Miss E. E. Wheeldon, Wednesday.

**Bacup**—Princess-st., off Bainside-lane, Lyceum, at 10; 2.30, 6.30.

**Barnoldswick**—Spiritual Hall, Lyceum, 10; 2.30, 6.

\***Barrow-in-Furness**—82, Dalkeith-st., 11, 6.30.

\***Batley Carr**—Town-st., Lyceum, at 10 and 2.30; 6, Miss Hunter.

\***Batley**—Wellington-street, Lyceum, at 10 and 1.45, 2.30, 6, Mrs. Whittingham.

**Belper**—Jubilee Hall, Lyceum, 10; 10.30 and 6.30, Miss Jones, Wednesday, 7.30.

\***Birmingham**—Smethwick: 107 and 108, Cape Hill, opposite Windmill Lane, 6.30.

Masonic Hall, Union, 11 and 6.30.

**Bishop Auckland**—Temperance Hall, Gurney Villa, at 2 and 6.

\***Blackburn**—Old Grammar School Freckleton-st. 9.15 Lyceum; 11, Circle; 2.30, 6.30, Mrs. Wallis.

15, New Market-st., W., Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30, Service of Song, "Her good angel," Monday, Members only, Wed., 7.45, Circle.

\***Blackpool**—Liberal Club, Church-st., at 10.30, Public Circle, 2.30, 6.30, Mr. John Walsh.

Alpine Hall, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30, Monday, 7.30.

\***Bolton**—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Miss Gartside.

**Bradford**—Bowling: Harker-street, 11, 2.30, and 6, Mr. Bedford, Monday, 2.30, Wednesday, 8.

Horton: 15, Quaker-lane, 2.30, 6.30, Mrs. Holdworth and Mr. Hartley, Monday, 8, Circle.

Jessie-street Mission (off Manchester-road), Circle at 11, 2.30 and 6.30 Services, Tues., 7.45, Circle.

\***Little Horton-lane**, 1, Spicer-street, 2.30, 6, Mr. J. T. Todd, Monday, 7.45.

Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2.30 and 6.30, Monday, Wed., 7.45.

\***Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mr. J. Swindlehurst.

421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Mrs. Winder and Miss Marsden, Tues. 8.

\***Orley-road**, Lyceum, at 10.30; at 2.30 and 6, Mrs. Bentley, Tuesday, 7.45.

St. James' Church, Lower Ernest-st., 2.30, 6.30, Mrs. Clough.

Walton-street, Hall-lane, 2.30, 6, Mr. Boocock, Monday, 7.30.

West Bowling—Boyn-ton-st., at 10, Lyceum, 2.30, 6, Mr. Hilton, Mon., 8, Thurs., 8, Circle.

\***Brighouse**—Martin-st., Lyceum, at 10; 2.30, 6, Mr. Collins and friend.

**Bristol**—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays, Developing Circle.

\***Burnley**—Hammerton-street, Lyceum at 9.30; 2.30, 6, Mr. Tetlow.

**Burnley**—145, Oxford-road, Wednesday's at 8, Prompt, Reception Seances.

\***Robinson-st.**, Lyceum, 9.30; 2.30, 6, Mrs. Stair.

102, Padham-rd., at 2.30 and 6, Open every evening, 7.30, Wednesday, Members only.

\***Guy-street**, Gannow Top, Lyceum, 10; 2.30, 6, Mrs. Russell, Monday, 7.30, Mrs. Marshall; Wednesday, 7.30, Public Circle.

Hull-street, Lyceum, 10, 2.30 and 6, Wed., 7.30.

\***Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mr. Postlethwaite, Wednesday, Miss Cotterill.

\***Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2.45; 6.30.

**Cleckheaton**—Walker-street, Northgate, Lyceum, 10; at 2.30 and 6, Miss Illingworth, Monday, 7.45, Public Circle.

\***Colne**—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Mr. W. Davis.

\***Darwen**—Church Bank-st., Lyceum, 9.30 and 1.45, Circle, 11, 3, 6.30, Monday, 4, Sewing Class, Wednesday, at 8, Circle.

**Dewsbury**—Bond-street, Lyceum, 10.45; 3 and 6, Mrs. Wilkinson, Thursday, 7.30.

**Farsley**—Beckbottom, 2.30, and 6.

\***Felling**—Hall of Progress, Charlton Row, 2.30 and 6, Mr. Jos. Griffiths.

\***Foleshill**—Edgwick, 10.45 and 6.30, Wed. 8, Circle.

**Gateshead**—1, Team Valley Terrace, 11 and 6.30.

79, Taylor-terrace, 6.30, Wednesdays, 8.

47, Kingsboro-terrace, at 6.30, Thursday, 7.30.

\***Glasgow**—4, Carlton-place, 11.30, 6.30.

**Halifax**—Winding-road, at 2.30 and 6, Mrs. Crossley, and on Monday.

**Hanley**—Grove House, Birches Head, at 3 and 6.30.

**Heckmondwike**—Thomas-street, at 10, Lyceum; 2.30, 6, Thursday, 7.30.

\***Heywood**—Temple, William-st., Lyceum, 10; 2.30, 6, Mr. Gibson, Tuesday, 7.30.

**High Shields**—1, South Eldon-street, Lyceum, 2.30; 11 and 6.

\***Hollinwood**—Factory Fold, 2.30; 6.30, Miss Halkyard.

\***Huddersfield**—Brook-street, Lyceum; 2.30 and 6.30, Institute, 34, Station-street, at 2.30 and 6.30, Mr. C. Shaw.

\***Hull**—St. George's Hall, Story-st., No. 4 Room, 6.30, Mr. Merrills Wednesday, 8, Thursday, 8, Members Developing Circle, No. 8 Room, Friendly Societies' Hall.

**Hunslet (Leeds)**—Institute, 2.30 and 6, Monday and Tuesday, 7.30, Circle, Sat., Public Circle, at 8.

\***Hyde**—Mount-street, Travis-street, at 2.30 and 6.30.

**Idle**—2, Back Lane, Lyceum, 2, 6.

**Jagger Green**—2.30 and 6, Closed.

**Keighley**—Lyceum, East Parade, at 2.30 and 6, Mrs. Sunderland.

\***Eastwood**—Temple, 2.30, 6, Miss Cotterill, Monday, at 7.30.

\***Lancaster**—Athenaeum, St. Leonard's Gates, Lyceum, 10.30; 2.30, 6.30, Local.

**Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10.30; at 2.30 and 6, Monday, 7.30.

\***Psychological Hall**, 2.30 and 6.30, Mrs. Wade, Monday, 7.30.

**Leicester**—Liberal Club, Town Hall Sq. 10.45, 6.30, Mr. Muggleton.

Millstone Hall Lane, Lyceum, 2.30; 10.30, 6.30.

**Craffton-street**, at 6.30, Thursday, at 8, Circle, All welcome.

**Leigh**—Newton-street, Lyceum, 10.30; 2.30, 6.15.

**Liverpool**—Daulby Hall, Lyceum, 2.30; 11; 6.30.

**Liversedge**—Bethel Lodge, Tuesday and Saturday, at 7.30.

**Carr-street**, Little Town, Lyceum, at 10; 2.30 and 6.

**London**—Camberwell Road, 102.—7.30, Wednesdays, 7, Free Healing; 8, Developing.

**Camberwell Gate**—53, Grosvenor Terrace, at 7, Clairvoyant Seance, Tuesday, 8, Public Seance, Monday and Thursday, Developing Circles, 8.

**Camberwell New Road**—Surrey Masonic Hall, at 6.30, a Spirit Circle, Written questions answered.

**Capham**—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.

**Clapham Junction**—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thursdays at 7, Nov. 1 May.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7.30; Saturdays, 6d.

**Forest Hill**—23, Devonshire-road, at 7, Mr. Brailey Thursday, at 8, Mrs. Gunn's Circle.

**Kentish Town**—8, Wilkin-street, Gralton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.

245, Kentish Town Road.—Mr. Warren's, at 7, Mr. Walker, Circle, Thursdays, 8, Mrs. Mason.

**Leightonstone**—13, Woodland-road, Park Grove-road, developing circle, Monday and Friday at 8.

\***Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8.30 p.m. Experimental Circle for Inquirers, Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.

**Marylebone**—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. J. J. Morse replies to written questions.

**Marylebone**—113, Lisson Grove.

**Mill End**—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Rodgers.

**Notting Hill**—128, Lancaster-road, Seance at Mr. Pursey's, Mondays and Thursdays, at 8.

**Paddington**—227, Shirland-road, at 7, Spiritual Service, Wednesday, at 8, Circle, Saturday, 7, Provident Society; 8, Orchestral Practice.

**Peckham**—Chepstow Hall, at 6.30, Mr. Dales on "Dreams and Visions," Tuesday, at 8.30, Circle and Magnetic Healing.

**Peckham Road**—1, Grumman-road, at 11, healing; 7.30, seance, Tuesdays and Thursdays, at 8, Developing Circle.

**Shepherd's Bush**—14, Orchard-road, Lyceum, at 3, 7, Mr. Humphries, Tuesday, 8, Mrs. Mason, Seance, Investigators welcome.

**Stepney**—Mrs. Ayers', 45, Jubilee-st, 7, Tues., 8.

**Stockwell**—4, Sidney-rd., Tues. 6.30, Free Healing.

\***Stratford**—Workman's Hall, West Ham Lane, E., at 7, Mr. Veitch, Friday, 7.30, Mr. Savage, for inquirers.

**Longton**—Post Office Buildings, King-st, 2.30, 6.30, Mr. Edwards, Monday, 7.45.

174, Uttoxeter-road, Monday, 8, Seance.

\***Macclesfield**—Cumberland-st., Lyceum, 10.30; 3 and 6.30.

361, Park Lane, at 2.30 and 6.30.

\***Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2.45, 6.30, Mr. G. Lomax, 8.30, Members' Circle, Wed., 8, Public Circle.

**Harpurhey**: Collyhurst-road, Lyceum, 10; 2.45, 6.30, Thursday, Public Circle, Nov. 8, Mr. J. C. McDonald.

**Openshaw**: Granville Hall (Liberal Club) George street, at 10.30 and 6.30, Mr. W. E. Lever.

**Openshaw**: Late Salvation Hall, Grey Mare Lane, 2.30, 6.30, Mr. C. King on "Humanity Cry to the Spirit World, and are Spiritualists Atheists." Friends invited, Thursday at 8, Public.

**West Gorton**: 2, Peter-st., Clowes-st., Lyceum, 2.30; 6.30, Public Circle, Monday, 8, Circle, mediums only; Wed., 8, Public Circle.

**Hulme**: Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle, Monday, 8, Mrs. Hulme, Thursday, 8, Mr. Lamb's Public Circle.

\***Pendleton**: Cobden-st., Lyceum, 10.30, 1.30; 2.45, 6.30, Mr. Johnson.

**Patricroft**: New Lane, Winton, at 2.30 and 6.30, Mr. George Smith, Monday, Mr. J. B. Tetlow, Wednesday, at 8, Public Circle, Miss Cotterill.

\***Salford**: Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30, Mr. Hesketh, Wednesday, at 8, Mr. J. B. Tetlow, Doors closed at 8.15 sharp.

\***Middlesbrough**—Hall, Newport-rd., 2.30, 6.30, Granville Rooms, 10.30, 6.30.

\***Millom**—At 2.30 and 6.30.

**Morley**—Church-st., Lyceum, at 10, 2; 2.30 and 6, Mr. J. Campion.

\***Nelson**—Bradley Fold, 2.30, 6, Mrs. Hepworth, Ann-street, 2.30 and 6, Miss Skipper.

\***Newcastle-on-Tyne**—20, Nelson street, Lyceum, 2.30; at 6.30, Mr. E. Wallis, and on Saturday at 7.45.

**Newport (Mon.)**—Institute, 85, William-st., 11, 6.30.

**Normanton**—Queen-st., 2.30 and 6, Mr. G. Featherstone.

**North Shields**—6, Camden-st., 6.15, Mr. J. Wilkinson.

**Northampton**—Oddfellows' Hall, Newland, 2.30, 6.30, Local.

\***Nottingham**—Lower Central Hall, Shakespeare-st., 2.30, Lyceum; 10.45, 6.30, Mrs. Barnes.

\***Masonic Lecture Hall**, 10.45 and 6.30, Mrs. J. A. Stansfield.

\***Oldham**—Temple, Bridge-street, Union-st, 3, 6.30, Tuesday, 7.30, Public Circle.

\***Hall, Barlham Place**, Lyceum, 10, 2; 2.30, 6.30, Thursday, 7.15, Public Circle.

**Osselt**—Queen's-st., 2.30, 6, Mrs. Mason.

**Parkgate**—Band Room, Albert-road, at 6, Mrs. Wrighton.

**Plymouth**—8, The Octagon, or, 6.30, Wednesdays, 8.

\***Preston**—Lawson-street, Walker-street, 2.30, 6.30, Miss Cotterill, Thursday, 7.30, Circle.

\***Rawtenstall**—Lyceum, at 10.30 at 2.30 and 6, Miss Foster.

**Rhodes (near Middleton)**—596, Manchester Old-road, at 6.30, Miss Barlow and Mr. Hollows.

**Rochdale**—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.

\***Water Street**, 3, 6.30, Anniversary, Mrs. Hyde, Tuesday, 8, Penn-street, Lyceum, 10; at 2.30, 6, Wednesday, 7.30, Circle.

**Temple**, 134, Bailie-street, at 2.30, Mrs. Johnston, 6, Wednesday, 7.30, Circles.

\***Royton**—Lyceum, at 10; 2.45 and 6, Mr. G. Adams, Wednesday, 7.30, Public Circle, Door Closed 8.

\***Sheffield**—Hollis Hall, Bridge-st., 5 and 7, Thursday, at 8, Circle.

**Cocoa House**, 175, Pond-street, 7.

**Shipley**—Westgate, 2.30, 6, local.

\***Slaithwaite**—Laith Lane, 2.30, 6, Miss Patefield.

**South Shields**—16, Cambridge-street, at 6, Mr. G. Forrester, Tuesday, 7.30.

\***Sowerby Bridge**—Hollins Lane, Lyceum, 10.30, 2.15; 2.30, 6, Miss J. Bailey.

**Spennymoor**—Central Hall, 2.30, 6, Thursday, 7.30.

**Stalybridge**—Grand Theatre, at 2.30 and 6.30, Mrs. Hulme.

**Stockport**—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Mr. J. Armitage, Thursday, at 7.30, Private Circle.

**Sunderland**—Centre House, High-street, W., 2.30, Lyceum; 6.30.

**Monkwearmouth**—Miners' Hall, Roker Avenue, 6.30, Mr. Jos. Stephenson.

**Todmorden**—Sobriety Hall, 2.30 and 6.30, Mr. A. Kitson, Monday, 7.30, Wednesday, 7.30, Public Circle.

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**Wakefield**—Baker's Yark, Kirkgate, at 2.30 and 6, Mr. Drake, Wednesday, 7.30, Public Circle.

1, Barstow-square, Westgate, at 2.30 and 6, Mr. Brook, Wednesday, 7.30.

\***Walsall**—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mrs. Gregg.

**West Pelton**—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30, Mr. J. H. Lashbrook.

\***West Vale**—Green Lane, 2.30, 6, Mr. W. Ripley.

**Whitworth**—Market-st., 2.30, 6.

**Wisbech**—Lecture Room, Public Hall, 6.45, Mr. Ward.

**Woodhouse**—Talbot Building, Station-road, 6.30.

**Windhill**—Local Board Office, Cragg-road, Lyceum, 10.15; 2.30 and 6, Mr. Firth.

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